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A
VINDICATION
OF THE
TRUE DEITY
OF OUR
BLESSED SAVIOUR;

In Answer to a Pamphlet, Intitled,
*An Humble Enquiry into the Scripture
Account of Jesus Christ, &c.*

By JOSÉPH BOYSE.

The Third Edition, Corrected

L O N D O N:

Printed for JOHN CLARK at the Bible and Crown
in the Poultry near Cheapside. 1719.

IMPLICATIONS



P R E F A C E.



VERY judicious and serious Christian, to whom the Interest of the *Gospel*, and the Glory of its blessed *Author* is valuable and dear, must needs resent it as the *Reproach* and *In felicity* of the Age wherein we live, that while the *whole* of *Revealed Religion* is run down on the one Hand by *Infidels* (under the Name of *Deists*,) *Some* of its most important Articles are no less violently assaulted on the other by such as pretend to the *Faith of Christians*. I know indeed our late *Unitarians* highly value themselves upon their numerous *Tracts* (with which the Press has of late Years swarm'd) as the breaking out of some glorious Light after a long Night of Darkness; and are ready to equalize *their Attempt* of overthrowing the Scheme of those they call *Trinitarians*, to that of our first *Reformers*, who opposed the Corruptions of *Popery*. But I must profess, upon a diligent and impartial View of their Writings, I am confirm'd in the Opinion, that they have (whatever their *Authors* might intend) much more promoted the Interest of *Infidelity* and *Deism*, than that of *Christianity*. I shall not at present dispute the Point with

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them, why they engross this Title of *Unitarians* to themselves, when the *Unity of the Divine Nature* is not the Matter in Dispute between *them* and *us*. Unless they could shew us, That that *Distinction*, which we suppose to be between the *Father, Son, and Holy Spirit*, is inconsistent with any such *Unity*.

I foresee indeed they will be ready to enquire, Wherein I suppose that *Distinction* to lye, or what are the particular *Grounds* of it? But as to that, I am not ashame'd to profess my Ignorance. I am contented to believe there is such a *Distinction* between the *Father, Son, and Holy Spirit*, as is a sufficient Foundation for the distinct Things that are in Scripture attributed to 'em, and yet such as does not imply the Multiplication of the undivided Divine Essence and Nature; tho' I cannot assign, or conceive the *particular Grounds* of the Distinction it self. For such a *Distinction* may be very possible (for any thing my Reason suggests to the contrary) in an *infinite Being*, notwithstanding the *Unity* of it, as is not to be found in any *finite Beings*, that have a *separate Existence*. And I think 'tis far more safe, and expresses a more becoming Reverence for divine Revelation to admit of such an Article (tho' there be much in the Manner of the Thing unsearchable to us) than to offer a continual Violence to the plain and frequent Declarations of the Holy Scriptures concerning the *Deity of the Son*, and the *Holy Spirit*. And I think there is just Reason to say, That our late *Unitarians* have managed this Cause in a Manner that tends
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very little to the Honour of those *Sacred Writings*, which are the Standard and Test of our Religion. For what can more effectually lessen their Authority with the People, than for our Adversaries at every Turn to call in Question, whether this or that particular Text be *authentick* and *uncorrupted*? Nay sometimes to raise Objections against entire Books that belong to the Sacred Canon? And must it not needs weaken our Opinion of their *divine Inspiration*, to suppose that the Pen-men of 'em have in Matters of the highest Moment and Consequence (as particularly, when they ascribe the *Creation* to our *Lord Jesus*) us'd such Expressions as need all imaginable Subtleties of *Criticism* to expound 'em to another Sense, and reconcile 'em with what our *Opinions* suppose to be the Truth? Nay, how hard is it to preserve any Veneration for those Writings as *divinely inspir'd*, in which our Adversaries suppose so many Passages out of the *Old Testament* concerning the great *Jehovah*, apply'd to our *Blessed Saviour* in the *New*, meerly by Way of *Allusion* and *Accommodation*, when yet they appear to any impartial Reader produc'd as direct Proof of what the Apostles attribute to him? So that 'tis high Time for our *Unitarians* to apply themselves to the stopping the Progress of that *Infidelity*, which themselves have sown the Seeds of, by thus unsettling the Minds of so many in the Christian Faith thro' their over-eager Opposition to such important Articles of it, as the *Deity* and *Incarnation* of our *Blessed Saviour*. But yet I must upon second Thoughts tell 'em, That if they write against *Infidels* and

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Deists at no better rate than the late *Author of the Scandal and Folly of the Cross remov'd*, (See 4th Collect of *Unit. Tracts.*) it were much better they shou'd forbear intermeddling in that Dispute. For that *Author* has notoriously *betray'd* the Christian Cause he had undertaken to *defend*; and can find no way so proper to support the Credit of it with *Infidels*, as by giving up all its peculiar Doctrines that he thought might disgust and shock 'em. He is for making an easy *Composition* with 'em, and provided they will allow him a few *Matters of Fact*, (on which he'll put a Construction too as agreeable to their Relish as possible) he'll throw up all those *Articles of Faith* to 'em, that have been hitherto accounted the peculiar Discoveries of *Divine Revelation*. For in his *Preface* he undertakes to give the *Deists* an Account of the true *Fundamentals of the Christian Religion*, by which they are to judge of it, and not by the jarring *Opinions of the several Christians* they converse with. And those he has reduc'd to this narrow Compafs, "That there is a God, and "an *Eternal Life* (ratified and confirmed by "the Death and Resurrection of Christ) and "that we must be entirely good Men, if we "hope to be Partakers of it. Nay he tells 'em, "Revelation was proposed to no other "End than to give sufficient Proofs of an "Eternal Life. And what modern *Infidel* or *Deist* will dispute any one of his three *Principles* with him? Nay how unreasonable were it in the *Deists*, when he goes so far to oblige 'em, if they should not meet him half way, and believe with him, that our *Blessed Sa-*

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Saviour died and rose again to confirm that Doctrine of Eternal Life, which is their own Creed as well as ours ? They may it seems be good Christians upon their Belief of these three Articles, tho' they believe not one Word of that State of Corruption and Guilt into which Mankind is fallen, or of the Incarnation of the Son of God, or of his dying in our Place and Stead, as a Sacrifice of Attainment to the Justice of God, or of his Intercession in Heaven in virtue of such a truly Expiatory Sacrifice, or of our Justification by the free Grace of God, thro' the Redemption that is in him, or of the Necessity of the Renewing Grace of the Holy Spirit in order to our Regeneration and our continued Progress in Holiness ; such Doctrines as these (that have been hitherto thought the Principles of Revealed Religion) that Author seems very willing to discard, on pretence of recommending it to the Deists, and facilitating their Belief of it. In short, he requires 'em to take no new Doctrines into their Creed in order to their becoming Christians, but only some new Matters of Fact that tend to confirm the Dictates of Natural Light. To this purpose he tells 'em again at p. 20. " That Christian Religion pro-
" perly is nothing else but Natural Religion,
" whose Light Sin had almost extinguish'd.
" And God to give it its first Splendor, yields
" up Christ to Death, which vindicates us from
" the Slavery of Sin. So that Christ died to confirm no peculiar Doctrines of his own, but only those Dictates or Principles of Natural Religion that Sin had almost extinguish'd. Such as the three fore-mention'd Dictates, which he

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makes the *Fundamental Truths of the Gospel*, and with which our modern *Deists* will easily agree with him in Ranking 'em among their *Oracles of Reason*. So that his main Labour with the *Deists* is to reconcile 'em to this *Matter of Fact*, That *Christ died on the Cross*. And accordingly he is very careful to take away from the *Cross it self*, whatever might be a Stumbling-block to 'em. To that purpose, he assigns four Reasons of the Death of Christ: "The First is,
" to attest the Truth of this Doctrine concerning
" another Life, and seal it with his Blood.
" The Second, That he must die in order to his
" being rais'd again, whereby God confirms the
" Truth of this Doctrine he taught concerning
" another Life. The Third is, That he might
" leave his Disciples an Example of suffering
" for this Truth. The Fourth is, That his thus
" dying to attest the Doctrine of Eternal Life,
" by perswading Men of the Truth of it might
" bring 'em to a good Life, and so free 'em from
" Sin. And this (he tells us) is all that's
" meant by Christ's becoming a Ransom or Price
" of Redemption, his Giving up himself for us
" that he might redeem us from Iniquity, &c.
" His reconciling us to God by his Blood, his
" bearing our Sins in his own Body, &c.
These are all the Reasons that Author is pleased to assign of *Christ's Death and Sufferings*. But what then shall we make of all thole numerous Expressions of Scripture that represent our *Blessed Saviour's Death* under the Notion of a *Sacrifice*? and speak of the *Expiation of our Sins by his Blood*, &c. And this in Allusion to those Expiatory Sacrifices offer'd under the Old Testament in order to the *appeasing of*

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of Divine Justice? (For in this Notion of Expiatory Sacrifices, *viz.* That they were not mere Rites of Application to the Mercy of God, but offer'd to appease his Vindictive Justice, both Jews and Pagans were agreed). As to this, the Author tells us, “*That God in Condescension to this Ignorance and Weakness, and in order to put an end to all these Sacrifices, declares, That he has accepted the Death of his Son (permitted for the four Reasons above-mentioned) as the only Sacrifice that could please him, and procure the Remission of Sin; meaning thereby only this, (as he immediately explains himself) That Christ's Death was an Act highly pleasing to him, as Phineas's Act of Zeal was, by which he is said to have made Attonement for the Children of Israel, Numb. 25. 13.* But all this while, there is not one Word of God's declaring in the Death and Sufferings of his Son, his Righteousness in the Punishment of Sin. Not one Word of Substitution of Christ's Death in the stead of ours, for demonstrating the Demerit of Sin, vindicating the Honour of God's violated Law, that threaten'd Death as the Wages of it, and rendring the Exercise of God's Mercy in the Pardon of Sin consist-ent with the Glory of his Holiness and Justice by such an Example of his Severity against it. So that the Doctrine of Christ's Satisfaction is dropt. His Sacrifice is but *metaphorical*; and all the Variety of Expressions in which 'tis re-presented in the Holy Scriptures, are but *pom-pous Allusions*, which at the bottom signify no such thing as Christ's Death being a valuable Consideration offer'd to the injured Justice

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of God for the Impunity of all believing and penitent Sinners. And thus to reconcile the Infidels to the Cross of Christ, he discards the main End and Design of his Sufferings on it. And assigns no other Reasons of his Death, but what the Death of any of his Apostles and Martyrs would have been as capable to attain and serve, if God had but pleased to send them first to preach this Doctrine of *Eternal Life*, and when they had died to attest the Truth of it, had rais'd 'em again.

But blessed be God, the *Christian Religion* needs not such treacherous *Defenders* as these. Nor can we receive *Deists* into the *Christian Church* upon such easy Terms as their believing one or two *Matters of Fact*, while they deny not only all the other peculiar Doctrines of the Gospel, but even that great *Mystery of Godli-ness, God manifested in the Flesh*. Such Profelytes to the Christian Church wou'd be no better than the most dangerous secret *Enemies* under the Disguise of *Friends*.

And as the *Unitarians* are coming over to the *Deists* in Point of *Doctrine*, so they are affecting a Conformity to 'em in one of the worst *Practices*. For if (as the ingenious Dr. Nichols tells us,) (a) "The Latitudinarian Principle of joining in Communion with People of all Religions in their several Devotions, and complying with whatever Religion is establish'd, be the very Soul of Deism; I am sure our late *Unitarians* are come a good way towards it, when they have so frankly of late profess'd, That they can join in the Worship of those they call

(a) See Conference with a Theist, Part II. p. 81, 82, 83, 84, &c.

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Trinitarians, even tho' they know that such do avowedly give *Divine Worship* in the most express terms to our *Blessed Saviour* to whom they no way believe it to be due (*b*). But whatever they think of it, no serious Christian can think such palpable Dissimulation with *God* and *Men* to be excusable.

I have enlarg'd the more on these matters, to let the *Author* of the Paper I have undertaken to answer, see, What a Party of Men he is pleased to list himself among ; And whither their Dissent from the Christian Church, in the Point here controverted, is like to lead 'em. And as I cannot be so uncharitable as to think that he wou'd be willing to join with such Writers as these in so palpable a Design of undermining the Christian Religion, so I would not altogether despair of the Success of this Attempt to recover him from his Error, if he wou'd impartially weigh what is here offer'd to his Consideration. I am sure he will here find, That I have not only fairly represented his *Arguments*, but treated him with a *mildness* and *temper* that becomes so excellent a *Cause*, which needs not the Passions of Men for the Defence of it. And indeed my Respect and affectionate Tenderness for the supposed *Author* (the Perversion of whose valuable Abilities to so ill a purpose I hearily lament) were sufficient to restrain me from that Severity of Style, which his unreasonable Confidence, and his insulting Language in some Passages of his Book, wou'd not only have prompted one to, but perhaps in some measure justify'd. I remem-

(*b*) See the Paper in the *Third Collect.* of *Unit. Tract.* Entitl'd, *The Scripturalist's Christian Condescension, consider'd.*

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bred the *Apostle's Rule*, of instructing with meekness such as oppose themselves, if peradventure God may give 'em Repentance to the Acknowledgment of the Truth (a). I have not therefore treated him as an *Enemy*. Much less have I had any Hand in his publick Prosecution on the account of the Book I have undertaken to answer (as some have very unjustly reported.) How far the *Author* acts from Conscience (tho' erroneous and misguided) in his present Opposition to this important Truth, I leave to God's Judgment and his own. But I cannot excuse his continuing so long in the Communion of a Christian Church, in which he cou'd not but know that Divine Worship was avowedly paid to that *Blessed Saviour*, to whom it seems he did not in his Conscience think it to be due. And if he thought his present Doctrine to be true, and a Truth of so great Importance, he shou'd in all Reason have more early and openly declar'd it, and not have contented himself with insinuating it only in a few occasional dark and ambiguous Terms. Divine Truth seeks not such Disguises, nor is it any great Argument of Sincerity or of a good Cause, to use 'em. But whatever effect this *Answer* may have upon *himself*; (For I am not insensible how difficult it is to remove those Prejudices that are deeply rooted, and especially where a Man's open Espousal of an Opinion engages his Reputation in the Defence of what he has once asserted;) Yet I hope it may be of some use to establish sincere Christians in the Faith of this Grand Article of *God manifested in the Flesh*, and to remove the Doubts of those (if there be any such among us) whom his *Paper* may have stagger'd. And 'tis

(a) 2 Tim. 2. 25.

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for this End that I thought it absolutely necessary, not to confine my self to the bare answering of the *Author's Paper*, without laying before the Reader a few at least of those numerous Arguments for our *Saviour's Divinity*, which the Scriptures abound with, and which our *Author* (with what Ingenuity and Candor I leave himself to judge) was pleased wholly to over-look. And 'tis that chiefly has drawn out this *Answer* to so great a length, and so long retarded the Publication of it. But I thought it far better to go once for all to the bottom of this Controversy by a thorough Examination of all the *Author's Objections* against our Doctrine, and comparing 'em with the Arguments on the other side, than to Content my self with a few hasty and slight Remarks on 'em. And as I thought my self under some particular Obligation to engage in this Dispute (tho' otherwise extreamly averse to it, least so excellent a Cause shou'd suffer by being in so weak Hands) so it encouraged me the more, when I consider'd, That the *Author* has fairly referr'd the Decision of this Controversy to the *Authority of the Holy Scriptures*, and has I think gone beyond any of our late *Unitarians* in producing the most plausible Objections against the *Supreme Deity of our Lord Jesus*, that a subtle Wit can draw from thence. But I must subjoin, That if any *Reply* be made to these *Papers*, in which the *Arguments* I have offer'd are not represented and examin'd with that Fairness and Candour, with which I have treated the *Author's* most plausible Reasonings on this Subject, but only flurted at with a few superficial Dashes of such a scornful unhallowed Wit, as appears every where in the Pamphlets of

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of our late *Unitarians*, I shall not think my self any way concern'd in it. For I take this Subject to be of that vast Moment and Consequence, that it ought to be argued with the greatest *Seriousness* and *Gravity*, and with the *profoundest Humility* that a due Sense of our own Ignorance, and Deference to Divine Revelation, can inspire us with: And those are very unfit to intermeddle with, or be regarded in this Debate, who dare to handle it with a *profane Irreverence* and *insolent Buffoonery*. I shall only add, That I have left manifold *Arguments* for the *Supreme Deity of Christ* from the *Scriptures* wholly untouched, because I was willing to fix on, and vindicate those only, against which the *Author's Objections* were levell'd. So that 'tis not from the least distrust of their Strength that they are here omitted, but only to prevent this *Answer* from swelling to too great a bulk, which is already enlarged far beyond my first Intention. May he that is *the Way, the Truth and the Life*, give us his *Holy Spirit* to guide us into all necessary *Truth*, that we may grow in *Grace*, and in the *Knowledge of our Lord and Saviour Jesus Christ*, To whom be Glory both now and for ever, Amen! 1 Pet. 3. 18.

J. Boyse.

CON-



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OF THE
TRUE DEITY
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BLESSED SAVIOUR, &c.



HE Doctrine of our *Blessed Saviour's Divinity* has been so fully reveal'd in the Holy Scriptures, so universally receiv'd in the Christian Church, and is so apparently interwoven with the whole Scheme of our Holy Religion, that there needs no Apology to be made for a seasonable Defence of it, when 'tis so openly attack'd, and with so unusual a Confidence. It wou'd be rather most inexcusable not to contend for this part of the Faith once deliver'd to the Saints, when the Honour of our Blessed Lord, the Peace of his Church, and the Salvation of Souls, are so greatly endanger'd by the violent Opposition made to this important Truth.

B

I shall

I shall at present consider a Pamphlet wrote on this Subject, entitled, *An Humble Enquiry into the Scripture Account of Jesus Christ, or a Short Argument concerning his Deity and Glory according to the Scriptures.*

I shall not enlarge on what is obvious to every one's Observation, viz. How little the Title agrees with the Strain of the Book. For few that read it with an unprejudic'd Mind can think that the Author has made his Enquiry with due *Humility*, when they consider that he has in his Paper manifestly overlook'd the clearest Proofs of the Essential Deity of Christ in the Holy Scriptures, and only put together such Passages as he thinks make against it, and yet on that very partial Representation of the Arguments on *one side*, has pronounc'd against the Received Doctrine of the Christian Church with as much Confidence, as if he had clearly answer'd all the Arguments alledg'd on the *other*.

Nor is it any great Argument of the Author's Candour and Sincerity to entitle his Paper, *An Argument concerning the Deity and Glory of Christ*, when the whole Design of it is to divest him of the Glory of that true *Deity* which the Christian Church ascribes to him, and to degrade him to the Rank of a meer *dignified Creature*. But we must forgive him that he was willing for avoiding popular Odium, to cover an *Heterodox* Book with an *Orthodox* Title.

That I may therefore do some Justice to this important Subject by setting it in its true Light, it will be requisite not only to answer what the Author has alledg'd against the true Deity of Christ, but to suggest some few at least of those manifold Proofs of it which the Holy Scriptures so abundantly furnish us with ; the due Consideration whereof will in a great measure take off the Force of his main Objections against it.

To state the Question aright, we must briefly consider, what kind of *Deity* the Christian Church ascribes

ascribes to our Blessed Saviour, and what our Author is willing to grant him.

What the Christian Church believes concerning the *Deity* of Christ, presupposes the Doctrine of the *Holy Trinity*, *viz.* That tho' there is but *One God*, One divine and infinitely perfect Being, yet that this *One God*, is some way *Three* as well as One; That he is *Father, Word* (or *Son*) and *Spirit*. That the Perfections of the one undivided Nature of God are as truly ascribed to the *Word* and the *Holy Spirit* as to the *Father*; and yet that the *Word* and the *Holy Spirit* are by peculiar relative Properties, and by a different manner of Substance and Operation, distinguish'd from the *Father*; some things being ascrib'd in Scripture to the *One* that are not to the *Other*.

Now, tho' the Holy Scriptures reveal to us such a *Trinity in the Unity* of the divine Nature; (as particularly by requiring us to be *Baptiz'd in the Name of the Father, the Son, and the Holy Spirit* (*a*); By ordering our being *bless'd* in the Name of each of these sacred Three (*b*). (See also *1 Job. 5. 7---*)). Yet how this *One God is Father, Word, and Spirit*, they have neither fully reveal'd, nor are we probably in this imperfect State capable clearly to apprehend. We do indeed see some Resemblance of a *Trinity in Unity* in created Beings themselves. We see the same *Sun* to be the distinct Fountain of *Motion, Light, and Heat*. We see the same *Souls of Brutes* to have distinct Powers of *Vital Motion, Sense, and Appetite*. We can discern in our own *Souls* a clear Distinction between our *Vital Power, Understanding, and Will*. Nay, we see in *Corporeal Beings* themselves a threefold Dimension of *Length, Breadth, and Depth*. Now that manifest Distinction in Created Beings which we find to be so entirely consistent with their Unity, gives us just Ground to con-

(*a*) Matth. 28. (*b*) 2 Cor. ch. 13. v. 13.

clude, That 'tis very possible, and no way contradictory to any solid Principles of Reason, that there may be a much greater *Distinction* in an infinite Being fully consistent with the *Unity* thereof. And therefore, if the Scriptures assert such a *Distinction* in the Divine Nature ; if they distinctly ascribe not only to the *Father*, but to the *Word* and *Holy Spirit*, the peculiar *Titles*, *Perfections* and *Operations* of the *Divine Nature*, and require us to pay *Divine Homage* to each of these *Sacred Three* ; We ought to entertain with Humility and Reverence what the Blessed *G O D* has thus discover'd concerning his own infinite Nature, without any curious Enquiries beyond, the Line of Divine Revelation, How these *Sacred Three* are distinguish'd from each other, and yet are *One True God*.

For we do believe several particular Perfections of the Divine Nature, tho' our Understandings are involv'd in the like Difficulties how to form any clear distinct Ideas of 'em, or solve all the Objections rais'd against 'em. We firmly believe the same God to be *Eternal*, tho' no Man can define to us what *Eternity* is, and how 'tis distinguish'd from, and yet co-exists with the *Successive Duration* of Temporary Beings. We believe the *Immensty* of God, tho' we cannot clearly conceive, How an undivided Being can be everywhere present, without something analogous to the *Extension* of Corporeal Beings. And we believe the Divine *Prescience*, tho' no Man can explain, How the contingent Actions of free Agents can be certainly fore-known by the Divine Understanding, nor answer all the subtle Arguments that may be rais'd against it. Nay, we that meet with so many things in our selves, and in the minutest Creatures round about us, that are beyond our reach to comprehend, should not at all wonder that in such a Declaration as the great God gives of his own Infinite Nature, there should be some things to us *Unsearchable* : It would rather be strange if it were otherwise.

Now

Now this Paper which I design to examine, only opposing the *Deity* of one of those Sacred *Three*, I shall apply my self to the Defence of that.

As to the Author's Opinion, he does not seem very clear in stating the Question relating to the *Deity of our Blessed Saviour*.

For one while he proposes it, “*Whether Christ be the God of Gods, or above all Gods ? For this (he tells us) is the highest and most glorious Title given to God in the Old Testament, when it is designed to make the most magnificent Mention of his peerless Greatness and Glory.*

But foreseeing perhaps that Christ, who is over *Angels*, whom he tells us the Scriptures call *Gods*, may be therefore stiled according to his own Hypothesis *God of Gods*; he seems willing to shift the *Question*, and reduce it to this, *Whether Jesus Christ has any God ovr him, who has greater Authority and greater Ability than himself, or no ?*

Now this State of the *Question* is unfair, and liable to just Exception. For *Jesus Christ* is a complex Subject, which (according to the avowed Faith of the Christian Church) includes in it, both his *Divine Person* (on the Account whereof he is called the *Word*, and the *Only Begotten of the Father*) his *Human Nature*, and his *Office of Mediator*. Now in some of these respects 'tis true that *Jesus Christ* has a *God over him*; in others, 'tis not. So that his bare proving, That in some respects (as particularly that in reference to his *Human Nature*, or to his *Mediatory Office*) he has a *God over him*, will by no means prove, that he is not the *God of Gods*, or *Supreme God*, as he is the *Word*, and the *Only Begotten of the Father*.

The true State then of the *Question* between him and us is, Whether Christ as the *Word* and *Only Begotten of the Father*, be only a *Created Finite Being*, tho' raised to eminent subordinate Authority over all other Creatures, or be a *Being of infinite Perfections*? Whether under this Character and Consideration he be *God* in a *Proper Sense* as that denotes

a Being of infinite Perfections ? Or be God only in a Figurative Sense, as that Word imports a most dignify'd Creature, or (in our Author's Language) a Being in Subordinate Power ? And 'tis evident, That our Author allows him to be no otherwise God than in this Figurative Improper Sense : For he denies any of those Infinite Perfections to belong to him which are the Properties of the Divine Nature. So that our Blessed Saviour is no more with him than a Creature rais'd to the highest Authority over his Fellow-Creatures; or, as he speaks, *The chief of Subordinate Powers.*

My Business then is to shew, That the Scriptures represent that *Word* that was *made Flesh*, that *Only Begotten Son of the Father* that came into the World, and was *Partaker of our Flesh and Blood*, to be the most *High God* in the Proper Sense of the Word, viz. *A Being of Infinite Perfections*, and not a *Creature and Finite Being*, who is only call'd *God* on the Account of his *Eminent Dignity* and *Authority* over his Fellow-Creatures.

Now this I shall endeavour to prove from the peculiar *Titles* of the supream God, (or infinitely perfect Being) that are given to our Blessed Saviour; from the *Divine Worship* due to him; from the incommunicable *Works* and *Perfections* of God ascrib'd to him. And under each of these *Heads* I shall have Occasion to examine and answer what the *Author* has alledg'd to the contrary.

I begin with

I. The Argument drawn from the peculiar *Titles* of the *Supream God*, (or the infinitely perfect Being) which are given to our *Blessed Saviour*.

As to this, our Author tells us, " It is not deny'd by the Arrians and Socinians that the *Blessed Jesus* has the Title of God ascribed to him sometimes in the *Scriptures*. But the Question is, In what Sense ? And having told us, That the Word God in Scripture sometimes signifies the *Supream Being*, sometimes *Persons invested with subordinate Power*, as *Angels* or *Magistrates*, he concludes, " That the bare Character

" of

" of God determines nothing in this Case, because it be-
" longs both to the Supream and Subordinate Beings in
" Power and Authority." And therefore proposes
the Question, Whether Jesus Christ be God of Gods,
or above all Gods? Which he supposes the peculiar
Character of the suprem Being.

In Answer to this, We do not pretend that the bare Title of God given to our Saviour is a demonstrative Proof of his being the most High God, for the Reason he alledges that Angels and Magistrates are also called Gods. But we must distinguish between that Title being given in a proper Sense, and in a figurative (and by a Catachresis.) And 'tis apparent that where that Title is given to Creatures, 'tis either given in the Plural Number (as to Angels and Magistrates;) or if given in the Singular Number, 'tis in such a particular Sense, and under such Circumstances and Limitations as plainly shew 'tis apply'd only in a figurative Sense; as in the Instance the Author gives of Moses being a God to Aaron and Pharaoh. Tho' as to the former, Exod. 4. 16. 'tis only said Moses should be to Aaron instead of God; which plainly shews in how improper a Sense the Word is us'd. And this explains what is said of Moses being a God to Pharaoh, viz. That he should represent God's Authority in commanding, and exert his Power in punishing Pharaoh. So the Devil is called the God of this World, not only on the Account of his usurped Dominion, but because he was worshipp'd by the idolatrous World.

Now when we argue for the Divinity of Christ from this Title of God, we not only insist upon its being frequently given to him, (which it is not to any created Being, these few being the most plausible Instances that can be alledg'd) but from its being given without any Limitation, or any Circumstances that should lead us to a figurative Sense of the Words; nay, on the contrary, in a Manner that leads us to take the Title in its true and proper Sense.

There is no Appearance of any such *Limitation* and *figurative Sense*, when our Blessed Saviour is call'd *Immanuel*, or *God with us*, *God manifested in the Flesh*; when he has the Title of *Kyρος* or *Lord*, (which in the Septuagint answers to that of *Jehovah*) given him throughout the whole New Testament; when he is call'd the *true God*, *1 John 5. 20.* (For that that Title belongs to him, appears not only from the ordinary grammatical Construction of the Words, but from its Conjunction with that other Title of *Eternal Life*, which in the Beginning of that Epistle, *c. 1. v. 2.* is given to *Christ* as distinguish'd from the *Father*.) When he is call'd the *Great God*, *Tit. 2. 13.* (For that that Title belongs to our Saviour is evident from hence, That the glorious Appearance there mention'd is never attributed to the *Father*, but always to our *Blessed Lord*.) But especially when so many Things spoken of the great *Jehovah* in the Old Testament are so manifestly applied to our *Blessed Saviour* in the New. See among many other Instances such as these: *Isa. 28. 16.* *Joel 2. 32.* compar'd with *Rom. 10. 11, 12, 13, 14.* So *Eph. 4. 8.* compar'd with *Psal. 68. 18.* *1 Cor. 10. 9.* compar'd with *Numb. 21. 6.* So *Rev. 1. 8, 11.* and *22. 13.* compar'd with *Isa. 44. 6.* And many other such Passages, some of which I shall have Occasion to speak of.

But to bring this Matter to a shorter Issue; If it appear that such *Titles* as are *peculiar* to the *Supream God*, and *incommunicable* to any *finite Being* how dignify'd soever, are given to our *Blessed Saviour* in the *Holy Scriptures*, the Argument from such *Titles* will hold good to prove his being the *Supream God*. Our Author seems to allow, that if *Christ* were called the *God of Gods*, or a *God above all Gods*, it would prove his Divinity in the proper Sense of the Word. Now the Proof is as cogent from any other *Titles* that are equally appropriated to the *Supream Being*, and *incommunicable* to any *finite created Being*.

As to such *incommunicable Titles*, I shall only insist on those two given to our *Blessed Saviour*, that of *God over all blessed for evermore*, and that of *Lord of Lords*.

First, I would argue from that glorious Title ascrib'd to our *Blessed Saviour* of *God over all blessed for evermore*.

The Apostle *Paul*, speaking of the *Jews*, faith of 'em, *Whose are the Fathers, of whom, as concerning the Flesh, Christ came, who is over all, God blessed for evermore, Amen.* Rom. 9. 5.

To make the Force of this Argument appear, it will be only requisite,

I. To shew that this Title is here given to our *Blessed Saviour*.

II. That 'tis the peculiar *incommunicable Title of the Supreme God*.

I. It will be requisite to shew, That this Title is here given to our *Blessed Saviour*.

And 'tis the more needful to clear this, because tho' *Socinus* himself freely gives up this Point, yet I find our late *Unitarians* generally chuse rather to evade this Text, by telling us, that these last Words in the Text are not a *Description* of our *Blessed Saviour*, but only a *Doxology* to the *Father*, and therefore should be render'd thus, *Of whom as concerning the Flesh Christ came, God who is over all be blessed for evermore, Amen.*

Nay, some late *Unitarians* have presumed to tell us, 'tis probable the Word *God* was not originally in the Text. But this Pretence of theirs is so fully confuted by the late Bishop of *Worcester* in his *Vindication of the Trinity*, p. 154, 155, &c. and by Dr. *Whitby* in his *Paraphrase* on this Passage, p. 48, 49, that I shall refer the Reader to those learned Authors for entire Satisfaction in that Point. I shall only add, that the *Unitarians* pretend their turning the Words into an *Ephphatha* and *Doxology*, is countenanced by the Addition of *Amen*, which they tell us there was no Occasion for, if the Words were intended as a *Description of our Lord Jesus*.

But

But the Vanity of this Evasion will appear if we consider the following Particulars.

1. That (as *Socinus* himself well observes) when the Word 'Εὐλογητὸς or *Blessed* is intended by Way of *Doxology*, it ought to be put before the Person to whom 'tis applied, not after him. So that if the Apostle had intended the Words for a *Doxology* they should have run thus, 'Εὐλογητὸς δ ὁν ἐπι πάντων Θεὸς Αὔγνυ.

But I may farther add, that 'Εὐλογητὸς is never put for 'Εὐλογητὸς ἦσω, but where the Sense is imperfect and defective without supplying the *Verb*; whereas there is no *Ellipsis* or Imperfection at all as the Words lye in the Original: So that the supplying any such Verb has these two intolerable Faults in it; the *one*, that 'tis altogether unnecessary, the Sense being compleat without it; the *other*, that the supplying any such Verb quite alters the Sense and Purport of the Words as they are in the Original, turning 'em to another Subject, without any ground for it. Nay, I may justly add, the Words δ ὁν in the Original are absolutely *necessary* and *useful*, if we understand the Passage as a *Description* of our Blessed Saviour; whereas they are not only *useless* if we understand 'em as a *Doxology*, but *dangerous*, as tending to misguide us to interpret of *Christ* what the Apostle, according to our Adversaries, intended only of the *Father*. The Reader must excuse such *Criticisms*, when our Adversaries use all imaginable Subtilty to wrest such plain Texts from us. We are in this Case forc'd to fight 'em at their own Weapons.

But farther,

2. That the Apostle intended not this for a *Doxology*, appears, because he is always wont in his *Doxologies* to mention the Benefits conferr'd on such on whose Account he offers 'em. But this he had no Occasion for here: Not only because these Privileges he mentions as appertaining to the *Jews*, and particularly that of *Christ's Carnal Descent* from 'em, were Privileges separable from Salvation, but because he here considers the *Jews* as like to lose all

all the Advantage of 'em thro' their own wretched Infidelity, and on that account expresses his *Extreme sorrow of heart for 'em*, v. 2. So that he here mentions Christ's coming, not as matter of Joy to them, but like to turn to the Aggravation of their Guilt and Misery.

3. There was very just Occasion for the Apostle to add these words as a *Description* of our Blessed Saviour.

It was very fit that when the Apostle, among other Eminent Privileges appertaining to the Jews, mentions this, *That of them Christ came as concerning the Flesh*, that he shou'd enhance the Privilege by considering the *Dignity* of the *Person* that came, and his Superiority to those of whom he came. Especially when we consider, That the Apostle so carefully limits what he had said of Christ's coming of them, That 'twas only [τὸν κατὰ σάρκα] as concerning the *Flesh*. Whereby he plainly intimates, there was something to be consider'd in him more than that *Flesh* or *Humane Nature* he deriv'd by his Descent from them. And what it was he represents to 'em in this glorious Title, *who is over all God blessed for evermore*. And 'tis observable that every thing in that Title is oppos'd to their false opinion of him: they thought him a *Meer Man*; the Apostle tells 'em, He was *God*: They thought him inferior to the *Fathers*; the Apostle stiles him, *God over all*: They accounted him *accurs'd*; the Apostle stiles him, *Blessed for evermore*.

I shall only add, That the Addition of *Amen* is no Proof at all of the words being a formal *Doxology*; not an *Assertion*, because 'tis elsewhere added upon the mention of this Title, where there is only an *Assertion*, no formal *Doxology*. 'Tis so in this very Epistle, (a) *They served and worshipped the Creature more than the Creator, who is God blessed for evermore, Amen.*

(a) Chap. 1. v. 25.

But as to the Author, I need the less insist on this, because in discourse on this Subject he own'd these words as a *Description* of our *Blessed Saviour*, but expounded 'em of his being the *chief of those subordinate Powers* that are call'd *Gods* in Scripture.

I come therefore

II. To shew, That this of *God over all, blessed for evermore*, is the *Incommunicable Title* of the *God of Gods*, or the *Supreme God*. And this will sufficiently appear, if we consider

i. This Title is no where else in Scripture given to any *Created Being*, or *Subordinate Power*, but always to the *Supreme God*.

I cannot find that this Title of *God Blessed*, or *Blessed for evermore*, occurs oftner than four times in the New Testament. (For as to the word *Blessed* apply'd to God, *1 Tim. cap. 1. v. 11.* and *1 Tim. cap. 6. v. 15.* 'tis not in the Original Ἐυλογητὸς, but μανάρης or Happy. However 'tis there also appropriated to the most High God). And in every one of those places 'tis manifestly apply'd to the most High God. 'Tis so in the Question propos'd by the *High-Priest* to our Saviour, *Art thou Christ the Son of the Blessed?* 'Tis so in *Rom. 1. v. 25.* (of which more anon.) 'Tis so *2 Cor. 11. v. 31.* ----- Where the *God and Father of our Lord Jesus Christ* is describ'd in Expressions plainly parallel to those here us'd concerning our Saviour, ὁ ὦν Ἐυλογητὸς εἰς αἰώνας, who is *blessed for evermore*. And I hope the peculiar Addition, *over all*, cannot be thought any Diminution of this Illustrious Character: For that is also elsewhere given to the Father (*c*). I may therefore here justly challenge our Adversaries to produce any other Place where this Title is given to any Creature how dignify'd soever. And if they cannot, How unreasonable is it to suppose this the Character of a *Creature* here, which is every where else appropriated to the most *High God*? Nay, 'tis observable, that where any Creatures are in the New Testa-

(c) *Eph. 6.*

ment called *Blessed*, the word is not Ἐυλογητός, but Ἐυλογημένος. See *Luke* 1. 42. where 'tis apply'd to the *Blessed Virgin*, and to the fruit of her *Womb*, the *Man Christ Jesus*. Nor is that Observation of Dr. *Hammond* groundless (as Monsieur *Le Clerk* wou'd represent it) concerning the ordinary Custom of the Jews to add to the Name of *God* this Title of *Blessed for evermore*. And had the Apostle believ'd our Saviour to be no more than a dignify'd Creature, he cou'd not have put a greater Stumbling-block before the Jews to harden 'em in their Infidelity, than by giving him a Title and Character which they had always appropriated to the great *Jehovah*. For he might be sure they wou'd take these words to be an Ascription of *Divinity* to him in the most strict and proper Sense. So that the Apostle could not have spoken more unwarily and dangerously to the Prejudice of the Christian Cause, had he been of the Opinion of our late *Unitarians*; but nothing could have been added more seasonably and justly, according to the received Doctrine of the Christian Church. But

2. This Argument is the stronger, if we consider, That this Character is given to the most *High God* as *distinguish'd from all Creatures whatsoever*.

'Tis so in that foremention'd place, *Rom.* 1. 25. where the Apostle charges the Gentiles with worshipping and serving the *Creature more than* (or rather beside, παρα) the *Creator, who is God blessed for evermore, Amen*. The *Creatures* the Gentiles serv'd were many of 'em such *Demons* and *Deceased Heroes*, as they suppos'd to be *subordinate Powers*, but rais'd to the *Dignity of Gods*; From all these the Apostle distinguishes the *true God the Creator of the world* by this Title of *God blessed for evermore. q. d.* That *God, to whom alone the Blessing and Adoration of all intelligent Creatures is and will be for ever due*. Now with how little Justice cou'd the Apostle fix this severe Reproach on the *Gentile Philosophers*, (for of them he here speaks) when they might from his other Epistles retort his own Argument upon him. "Can it be
"such

“ such a Crime in us to worship a *Creature*, beside’s
 “ the *Creator*, when you your self propose a digni-
 “ fy’d *Creature* as an Object of Religious *Adoration*,
 “ to whom you tell us, *every Knee shou’d bow*, and
 “ *every Tongue confess his Dominion* (a); nay, when
 you even cloath this *exalted Creature* with so glori-
 ous a Character as that of *God over all Blessed for*
evermore, which you here give to the *Creator*; nay,
 when in other Writings you ascribe the *Creation* to
 him (b)? Can that then be *Idolatry* in us that is
 none in you? And shou’d the *Unitarians* here sup-
 pose the Apostle to alledge for himself, That he
 did not give to Christ *Supreme*, but only *Subordinate*,
 Worship (as our *Author* himself professes he does)
 (c): The *Gentiles* wou’d readily alledge the same
Distinction, to justifie their Worship of those Crea-
 tures whom they suppos’d to be exalted to the dig-
 nity of *inferior Gods*. The Apostle might indeed blame
 ’em for their ill Choice of those *subordinate Powers*
 they worship’d, but cou’d never justly, upon the
 Principles of our Adversaries, charge them as *Idola-*
tors for *worshiping the Creature beside the Creator, who*
is blessed God for ever; when the Apostle himself,
 and all *Christians*, (if they were of our *Author’s*
 Opinion) did *worship a Creature besides the Creator*,
 nay, under the very *Title of God*, nay, of *God over*
all blessed for ever. But of this I shall have occasion
 to speak more fully under the Argument drawn from
 the *Divine Worship* due to our *Blessed Saviour*.

Secondly, I would argue from that other Title
 ascrib’d to our *Blessed Saviour*, viz. *Lord of Lords*,
Rev. 19. 16.

And I the rather chuse to insist on this, because
 our *Author* owns indeed this Title to be given him,
 but endeavours to disprove this Inference drawn from
 it.

To this purpose he tells us, “ That the Title of
 “ *Lord of Lords* denotes an Inferior Character, com-

(a) Phil. 2. v. 10.

(b) Col. 1. v. 16.

(c) See pag. 17.
“ par’d

" par'd with that of God of Gods, as appears by
 " that 1 Cor. 8. 5. tho' it be included in the Su-
 " perior; so that he who is above all Gods, is also
 " over all Lords, but not contrariwise, p. 2.

Answ. That the Title of *Lord of Lords* notes an *Inferior Character* compar'd with that of *God of Gods*, so that he may be *Lord of Lords*, who is not *God of Gods*, is not only asserted by the Author without any solid Proof, but against the Current of the holy Scriptures, which do as truly appropriate the Title of *Lord of Lords* as that of *God of Gods* to the great *Jehovah*, or *only true God*. See in the Old Testament, Deut. 10. 17. *The Lord your God is God of Gods, and Lord of Lords, a great God, mighty and terrible, &c.* So Ps. 136. 2, 3. And in the New Testament, 1 Tim. 6. 15. the great God is describ'd as *the Blessed and only Potentate, the King of Kings, and Lord of Lords*. And indeed if that Title of *God of Gods* set that Being to whom it is given above all *Gods* whatsoever, and imply there is no *God above him*; there is the same Reason why the Title of *Lord of Lords* shou'd set him to whom it is given above all *Lords* whatsoever, and imply that there is no *Lord above him*. But this the Author will by no Means grant to be true of our *Blessed Saviour*, and therefore is forc'd against the Strain of Holy Writ to suppose there are *two distinct Beings*, (one *Finite*, the other *Infinite*) to whom yet the same Character of *Lord of Lords* does belong: Whereas the aforementioned Text makes this to be the Title of him who is the *Blessed and only Potentate*, who therefore has no *Rival* with him in this glorious *Character*.

And St. Thomas seems not to have been of the *Author's Opinion* in this point, but on the contrary to have supposed the Title of *Lord* and *God* equally due to the same Object of Religious Worship, when he cries out in his devout Address to our *Blessed Saviour*, *My Lord and my God, John 20. 28.*

And I may here justly add, That the Title of *Lord of Lords* is equivalent to that of *Lord over all*. Now the Title of *Lord over all* is made by the Apostle

postle *Paul* equivalent to that of *Jehovah* in the Old Testament, and yet in the same Place is given by him to our *Blessed Saviour*. He cites from the Prophet *Joel* those Words, *He that calls on the Name of Jehovah shall be saved*, *Rom. 10. 13.* Whom the Prophet stiles *Jehovah*, he calls *Lord over all*, *ver. 12.* And that by that *Lord over all* he understands our *Blessed Saviour* is evident from the following Verse: For it was *him* the Apostles were sent to *Preach*, and to invite both *Jews* and *Gentiles* to *Believe* and *Call upon*, *v. 14.* (Of which more will occur under the Argument from Divine Worship.)

But our Author refers us for Proof of what he says, That the Title of *Lord of Lords* denotes an Inferior Character, to *1 Cor. 8. 5.*

But if it be enquir'd, How this appears from that Text? I see not what the Author has offer'd to prove it, unless we will take for Proof of it what he saith in the second Column of the second Page, which I shall carefully consider.

“ How manifestly (*saith he*) are the One God
“ and One Lord distinguish'd? *1 Cor. 8. 6.* And
“ that there may be no Pretence to say with *Placae-*
“ *us*, That the God, and the Lord, or the Cause
“ of which all Things are, and the Cause by or
“ thro' which all Things are, are but two Things
“ said of the same one God, We may see 'em more
“ clearly distinguish'd, *Eph. 4. 5, 6.* where by inter-
“ posing other Things between the One Lord and
“ One God, *viz.* One Faith, One Baptism, it ap-
“ pears evidently, That these were not intended as
“ two Characters of the same Being.

Answ. To clear this, I may justly premise that the Title here given to our *Blessed Saviour* is not *Lord of Lords*, but the *Lord by whom are all Things*. Nay, tho' it should be granted to our Author that the bare Title of *Lord* may sometimes note one in *Office* inferior to the *Father* (which he has yet no way prov'd) yet this wou'd make nothing for our Author's Purpose against the true *Deity of Christ*, unles he could shew us, That Christ's being call'd the *Lord by whom all*

all Things are, did imply him to be only a *dignify'd Creature*, and so a Being distinguish'd from the *Father* in *Nature* and *Essential Perfections*. For the *Son of God* may be in respect of *Office* inferior to the *Father*, and sustain a *Character* inferior to his, without any Inequality in respect of *Essential Perfections*, (as I shall have Occasion to shew afterwards.)

Now that the Apostle does not by the *Lord by whom all Things are*, intend a meer *dignify'd Creature*, distinguish'd from the *Father* in point of *Essence*, *Placæus* has offer'd several Reasons to prove, which our Author has offer'd no Reply to, and the Author produces but one Argument against it, which has no manner of force.

As to *Placæus's Arguments* I shall only mention and enforce these three.

1. Because this Supposition alone can render the Apostle's Reasoning solid and clear.

The Apostle had asserted, *That an Idol in the World was nothing*, according to the known Doctrine of the Old Testament, that brands all the Deities of the Gentiles as *Vanities* and *Nothings*: i. e. All the Objects of the Worship of the Gentiles were nothing in point of *real Divinity*. On the contrary he asserts, *That there is none other God but one*. And how do's he prove this? 'Tis by this Argument, *For tho' there be that are called Gods, whether in Heaven or Earth;* (i. e. tho' the Heathens have a multiplicity of Gods both *Celestial* and *Terrestrial*) *as there be Gods many, and Lords many;* (i. e. as there are many such Demons whom the Heathens own'd as Gods and Lords) (a) But to us (i. e. to us Christians) *There is but One God the Father of whom are all Things, and we in (or for) him: And One Lord Jesus by whom are all Things,*

(a) That this is a just Paraphrase of the Apostle's Expressions in opposition to the Paraphrase of the *Socinians*, re-advanc'd of late by *Monsieur Le Clerk*, who understands by *Gods* and *Lords*, *Angels* and *Magistrates*, I must refer the Reader for fuller Satisfaction to Dr. *Whitby's Paraphrase*, p. 141, where he will see that new Exposition solidly confuted.

and we by him. Now if we suppose the Apostle to describe that *One God* (whose *Unity* he intended to prove in Opposition to the Pagan *Polytheism*) according to two different *Manners of Subsistence and Operation*, which are peculiar to the *Father* and the *Son*, viz. The *Father* as the *Cause of whom all Things are, and we in or for him*, The *Son* as the *Cause by whom all Things are, and we by him*, The one distinguish'd by the Character of *God*, The other of *Lord*, we make him argue consistently with *himself*, as well as with the receiv'd Doctrine of the *Christian Church*. And even tho' *Lord* shou'd denote a lower Character belonging to *Christ as Mediator*, yet if he to whom 'tis given be in respect of his Nature *God* as well as the *Father*, still the Apostle argues consistently, and well proves, That Christians have *no other God but one*, because they own but *one Father* that sustains the Rights of the *Deity*, and *one Lord* that is the *Administrator* of the Divine Kingdom, and is *One in Essence with the Father*.

But on the other hand, if we suppose, That the Apostle by *One Lord* means only a *Dignify'd Creature*, a Being entirely distinct from the true *God*, and yet a *God by deputation*, His Way of Reasoning will be very unaccountable and strange. For according to this Supposition the Apostle proves there is *no other God but One* in opposition to the Heathens Polytheism. How? Why, because tho' the Heathens have many *Gods* and *Lords*, yet we Christians have but one *One God the Father*, who alone is *God by Essence*, and *One Lord*, who is *God by Office and Deputation*. Which in Effect is to prove, that to Christians, *There is no other God but One*, because to them there are but *Two*, *One Essential God*, and another *Made God*, *One God by Nature*, and another *by Office*. Besides, if we suppose with the *Unitarians*, that the Apostle intends *One God*, with that Limitation, of *One that is God of himself and by Nature*, we ought in all Reason to apply the like Limitation to *one Lord*, and understand it of *One who has this Lordship and Dominion of himself*. But this wou'd over-

overturn their Opinion concerning our *Blessed Saviour*, whose Dominion they will by no means allow to be from himself.

2. And this Argument will appear the stronger, if we add to it, That the Exposition of our Adversaries wou'd give the Gentiles a fair handle to justify their Worship of their *Inferior Deities*.

For the Learned Pagans might justly retort on the Apostle, We own as well as you, *That there is but One God*, i. e. One who is *God of himself*, and the *Supreme God*; but it will not thence follow, that all the Inferior Demons we worship have nothing of *Divinity* in 'em, and that no Worship is due to 'em. For we suppose 'em constituted as *Inferior Gods* by the Favour of the *Supreme God*, on the Account of the *Lordship* and *Dominion* he has delegated to 'em. We suppose that he has advanc'd 'em to that *Dignity*, and allows our paying 'em an inferior *Religious Homage*. (a) Now what do we in this Matter more than you Christians, who besides that *One God that is of himself*, own *another God*, and pay a Religious Homage to him, even to one who is but a *God by Courtesie and Reputation*? So that if our *Demons* are but *Fictitious Deities*, to whom no Worship is due, there is as little due to your *Made God*, who is as meer a *Nothing* in point of true *Divinity* as ours. All that I can see capable of being reply'd is, That the Heathens were mistaken in thinking their inferior Deities to be constituted such by the *Supreme God*; but still their Argument, according to the *Unitarian Hypothesis*, sufficiently clears their *Demon-worship* from being *Idolatrous*. Of which more will occur under the Head of *Worship*.

3. I may justly add, That to be the *Cause by whom are all Things*, is the peculiar Character of the *True God*, and therefore cannot be the Character of a meer *Dignify'd Creature*.

(a) See *Celsus* making this very Plea for Demon-Worship, *Cels.* ap. *Orig.* l. 8. p. 381, 421.

'Tis mention'd as the Character of the *True God*, That of him, and thro' (or by) him, and to him are all Things, Rom. 11. 35. And this Phrase is apply'd to Christ, when the Work of Creation is ascrib'd to him, Eph. 3. 9. Col. 1. 16. (which I shall anon shew to be the peculiar Work of the *True and Supream God*). And therefore those *Arrians* are plainly mistaken who tell us, that this Phrase, *All Things are by him*, denote only a *Finite Instrumental Cause* subservient to the *First*. Whereas it appears from the fore-cited place, that this Expression is applied to the *First Cause*, *By whom*, as well as *Of whom*, all Things are. *All Things are of the Father, by the Eternal Word.* And this is agreeable to Job. 1. 1, 2.

Nor can our Adversaries justly pretend, that the Apostle's saying, *To us there is but one God the Father*, do's exclude all but the *Father* from being *God*. For, by the same Reasoning, these Words, *To us there is but one Lord*, wou'd exclude all but *Christ* from this Character of *Lord*. (As several of the *Ante-Nicene Fathers* very well argue in commenting on these Words.)

But our *Author*, instead of making any Reply to *Placæus's Arguments*, pretends to overturn 'em all with one Objection, viz. "That we may see the One God and One Lord more clearly distinguish'd, Eph. 4. 5, 6. Where by interposing other things between the One Lord, and One God and Father, viz. One Faith, and One Baptism; it evidently appears, That these were not intended as two Characters of the same Being.

But how do's this evidently appear? It do's indeed appear, that the Apostle distinguishes between that *One Lord*, and the *Father*. But how do's it appear, that he distinguishes between 'em, as between two *Beings*, the one whereof was only a *Finite Dignify'd Creature*, the other *Uncreated and Infinite*? Why may not the same *God*, according to one manner of Subsistence and Operation be call'd *God the Father*, and according to another different manner of Subsistence

sistence and Operation be stiled in respect of his Mediatory Kingdom *Lord*? And why may not these Two that are distinguish'd from each other in their manner of Subsistence, their relative Properties, and their Characters in the Oeconomy of our Salvation, be mention'd distinctly, and at some Distance in the same Paragraph, without supposing 'em to be distinguish'd from each other in respect of Essential Perfections, or without supposing 'em to be two such distinct Beings as *God* and a meer *Dignify'd Creature* are? Especially when those Words, *One Faith*, and *One Baptism*; are fitly mention'd after *One Lord*, as the genuine distinguishing Characters of those that belong to his Mediatory Kingdom. If the Author see any Force in his own Argument, he must excuse us that we do not, but think there is incomparably greater Strength in the Arguments on the other side, which he thought fit to take no Notice of.

I shall only add under this Head, that the very Title of *Lord*, Κύρος, so universally given to our Saviour thro' the New Testament, and answering to that of *Jehovah* in the Old, has been enlarged on as a Proof of our Saviour's Divinity by the *Bishop of Sarum*, (a) whose Reasoning on that Head the Author has not thought fit to take any Notice of.

Having thus far pursued the Argument from the peculiar Titles of the Supreme God being given to our Blessed Saviour, it will be proper for me under this Head to take Notice of the two first Arguments he advances against the true *Divinity* of our Blessed Saviour.

His first Argument is, "That our Lord Jesus Christ
 " expressly speaks of another God distinct from himself.
 " Several times we find him saying, *My God*, of another. Matth. 27. 26. *My God, my God, why hast thou forsaken me?* Sure he intended not to say, *My self, my self, why hast thou forsaken me?* This God was then distinct from himself, as he declares in other Places,

(a) See the Bishop of Sarum's Four Discourses, from pag 110. to pag. 121.

" John 7. 17. He shall know of my Doctrine whether
" it be of God, or whether I speake of my self. So
" John 8. 42. Where 'tis to be noted that he does
" not distinguish himself from him as the Father, but
" as God. And therefore in all just Construction he
" cannot be suppos'd to be that self-same God, from
" whom he distinguishes, and to whom he opposes, him-
" self.

Answ. 'Tis something strange, that the Author shou'd take no notice of what had been briefly offer'd in Answer to this Argument in the *Remarks on Mr. E——'s Case*. But sure he can never expect this Argument shou'd stagger those who believe that there are *Two Natures* united in our *Lord Jesus*, unless he had first overthrown that important Article of our Religion. (What he has offer'd afterwards will be consider'd in its due place.) Christ as *Man* distinguishes himself from *God*, therefore the *Word* to which his Human Nature was united, cannot be *God*, tho' apparently call'd so. Where is the Consequence? All the Force of the Argument lies in this, That whenever our *Lord Jesus* speaks of himself, he must be necessarily suppos'd to include all that is in his Person. But this is a manifest Mistake. Our Author himself grants, That that may be affirmed of a Person which belongs only to a part of him, p. 8. And nothing is more usual in our common Forms of Speech than to apply that to our selves, which is true only of a Part of our compounded Nature; as one may say, I my self was wounded, or sick, when only his *Body* is so, not his *Soul*. Thus our *Lord Jesus* saith to his Disciples after his Resurrection, *Bethold my Hands and my Feet, That 'tis I my self, For a Spirit has not Flesh and Bones, as ye see me have.* Where he calls his *Body*, *Himself*. And what if we shou'd hereupon argue as our Author, That our Blessed Saviour had no *Soul* or *Spirit*, because he speaks of himself as distinct from a *Spirit*, and therefore cannot be suppos'd to have any *Spirit*, from which he distinguishes, and to which he opposes, himself: Wou'd he take such Reasoning for any better than weak

weak Sophistry? And why may not our Lord Jesus then call his *Human Nature Himself*, as well as his *Human Body*? Why may he not as *Man* distinguish himself from *God*? And the Author knows well enough, it was as *Man* that he suffer'd those Agonies on the Cross, and as *Man* that he came to reveal the Will of *God* to the Sons of Men. But the Author shou'd tell us, how we shall reconcile his Argument with Christ's being so often and expressly styled *God*, whereas he supposes him always distinguish'd from *God*? And he can no way solve the Difficulty without that Distinction of a *God by Nature*, and a *God by Office*. So that the Debate will come to this, Whether of these Distinctions be more conformable to the Strain of the holy Scriptures, *viz.* Our Distinction of two Natures in the Person of our Blessed Saviour, with which we solve the Passages he mentions; or his Distinction of a *God by Nature*, and a *God by Office or Deputation*, to which he must flee to reconcile those Passages in which Christ is distinguish'd from *God* with those wherein he is called *God*. We can shew him our *Distinction* clear in several Passages, (as *1 John 1. 14. Rom. 9. 5. 1 Tim. 3. 16.*) But we cou'd never yet discern any Footstep of the other in the holy Scriptures, which assure us, that to us, (Christians,) *There is no other God but One. 1 Cor. 8. 4.* And the very first Command strictly forbids our owning any other as *God* but him, *Exod. 20. 3.*

And this leads me to what he adds under this Argument from that fore-cited Text, *1 Cor. 8. 4.* But having already consider'd his weak Reasoning from that Passage, p. 16, 17, &c. I shall refer the Reader thither; and come to his

Second Argument, *viz.*

“ Our Lord Jesus not only owns another than himself to be *God*, but also that he is above or over himself. Which is plainly also imitated by the Apostles. “ Himself loudly proclaims his Subjection to the Father in many Instances. In general he declares his Father to be greater than he, *John 14. 28, 50. and 10. 29.*

" He saith, he came not in his own, but his Father's,
 " Name and Authority. John 5. 43. That he sought
 " not his own, but God's, Glory; nor made his own
 " Will, but God's, his Rule. And in such a Posture
 " of Subjection he came down from Heaven to this
 " Earth. So that it shou'd seem that Nature that did
 " p^ræ-exist did not possess the supreme Will, even be-
 fore it was incarnate, John 6. 38. Again, he owns
 his Dependance on his God and Father, even for
 those Things which 'tis pretended belong to him as
 God, viz. the Power of working Miracles. John 5.
 19, 20. Of raising the Dead, v. 26. Of executing
 universal Judgment, v. 27. Of all which he says,
 Of my self I can do nothing, v. 30. In like manner
 his Apostles declare his Subjection to another; not
 only as his Father, but as his God, which is most
 emphatically expressed in calling the most Blessed God,
 the God of our Lord Jesus, after his Humiliation
 was over, Eph. 1. 17. And the Head of Christ is
 God, 1 Cor. 11. 3. They declare his Headship over
 the Universe, and the very Foundation of his Claim
 to Honour and Service, to be owing to the gracious
 Gift of God, Phil. 2. 9. And yet these are some of
 the highest Glories of Jesus Christ.

Answ. That this Argument is of no Force against the true Deity of our Blessed Lord, will appear if we consider, That God the Father may be above Christ in several Respects, which yet are no way inconsistent with his being One God with the Father, and that the Scriptures cited by our Author under this Head are to be understood only of the Father being above him in some of those Respects.

I. I shall shew, That God the Father may be said to be above Christ in several Respects, which yet are no way inconsistent with his being One God with the Father.

Now the Father may be said to be above our Lord Jesus in these three Respects.

1. With respect to his Humane Nature. Who can doubt but a temporary dependent Creature is every way inferior to that Eternal Almighty Being that made him?

2. With

2. *With respect to the Eternal Generation of his divine Person*, as he is the *only Begotten of the Father*. We acknowledge a Priority in the Order of subsisting to be peculiar to the *Father*, who is therefore called the *Fountain of the Deity*. The *Father* and *Son's* having the same Nature do's not destroy the order of *Persons*. A *Son* is equal to his *Father* in respect of the *Human Nature* he derives from him, but yet inferior in that *Relative Capacity* of a *Son*. And on this account the *Father* is sometimes in Scripture call'd *God* by way of Eminency, and propos'd as the ultimate Object of religious Worship; Eph. 2. 18. *Thro' him (i. e. thro' Jesus Christ) we have Access by one Spirit to the Father*, i. e. to the divine Nature as primarily subsisting in the *Person* of the *Father*.

3. *With respect to his Office as Mediator.*

In *One God* we believe there is *Father*, *Son*, and *Holy Spirit*. And that there is between these sacred *Three* that Distinction which is a sufficient Foundation for their distinct *Actings* towards each other, of which there are evident Instances in the mysterious Oeconomy of our Redemption. In which the order of *working* follows that of *subsisting*. The *Father* sustains the Place of supreme offended *Lawgiver*. The *Son* by a voluntary Dispensation assumes our *Nature*, and interposes as an *Atoning Mediator*. And this is a wonderful Instance of the Condescension of the *Eternal Word*, that tho' he was *God equal with the Father* in respect of essential Perfections, yet his compassionate *Regard* to us induced him to accept a Station and sustain a Character in order to our Recovery, in which the *Father* is greater than he; yea, in which he was in the *Nature* he assum'd to be humbled to such an astonishing Degree, as to be *Obedient to Death, even the Death of the Cross, to be despised and rejected of Men, as well as smitten of God*.

And in this Capacity of *Mediator*, after he had finish'd the Work of his humble State, he was crowned with Glory and Honour, and deservedly advanc'd to a sovereign Dominion over all, that in the Administration

stration of his Mediatorial Kingdom he might accomplish the eternal Counsels of the divine Will. And in this state of Exaltation his Human Nature has an eminent Degree of Dignity and Glory above any other created Being conferr'd upon it, which was not its original Right, but the Reward of his Condescension and meritorious Obedience and Sufferings.

Now, tho' under each of these Considerations God the *Father* is above the *Son*, yet none of 'em is inconsistent with the *Son's* being *God by Nature*.

Not his being Man. For tho' as *Man*, he is not *God*; yet he, who is *Man*, is also *God*. For the Apostle sure do's not speak Contradictions and Impossibilities, when he tells us, *That of the Father as concerning the Flesh Christ came, who is over all, God blessed for evermore*. And that divine *Word* who was with *God*, (and so distinguish'd from the *Father* as to his *Manner of Subsistence*) and who was *God*, (and so was one with the *Father* in *Essence*) even this *Word was made Flesh, and dwelt among us*, John 1. 1, 14.

Not his being the Son of God, in respect of his *Eternal Emanation* from the *Father*. His *Personality* abstractedly consider'd do's not formally include the *divine Essence*, but only the *Manner* of his having it, viz. by a necessary *Eternal Communication* from the *Father*, in a manner to us incomprehensible. So that his being the *Son of God*, and being *God*, are no more incompatible than a *Thing* and the *Manner* of it.

Nor is his being Mediator inconsistent with his being God. For this Office is altogether a *voluntary Dispensation*. Suppose a *Father* and *Son* to be jointly possest of the same sovereign Power, and to Reign together. Upon the Rebellion of their undutiful Subjects, may not the *Son* leave the Rights of his Sovereignty in his *Father's* Hands, and take upon him the Office of a *Reconciling Mediator*, without being divested of the Crown? This is some Illustration of the Case before us, tho' it do's not fully reach it. *He who is the Mediator is also God.* He was God

God who purchased the Church with his own Blood, Acts 20. 28. And since it was the marvellous Condescension and Love of the Son of God that brought him into this Relation of a Mediator, what can it be but most unreasonable Ingratitude to turn this Fruit of his unconceivable Pity into an Argument against his Deity?

Thus we see in what Respects our Lord Jesus may be own'd to be *Inferior to the Father*, and that none of 'em are inconsistent with his being the *same God by Nature*.

I therefore proceed to shew

II. That all the Passages of Scripture which the Author produces may be understood of our *Blessed Saviour* under some of these Considerations, and therefore do not disprove his *being Partaker of the same divine Nature* with the *Father*.

The first Place he mentions is, " *My Father is greater than I*, John 14. 18.

Answ. If we suppose our *Saviour* to speak this of himself as *Man*, there is no Difficulty at all. And the Context favours this Interpretation, because he speaks of his bodily Presence with 'em, of his *leaving 'em and going to the Father*, and under this Limitation adds, *My Father is greater than I*. And that he do's not mean *himself* in the whole of what was in his *Person*, is evident, because in some Sense he *was in Heaven already*, (See John 3. 13.) and cou'd not in that Sense speak of his *going thither*.

But we may without any Prejudice to our Cause grant him much more, That our *Saviour* speaks of himself as *Mediator*, and in that Sense assert, *That the Father is greater than he*. For tho' in respect of his *divine Nature He and the Father are One*; yet in this Relation of *Mediator* he was the *Servant of the Father, and sent by him*, Isa. 42. 1. And indeed had our *Blessed Saviour* been no more than a *Man*, his Assertion, that the *Father is greater than he*, wou'd carry but a jejune Sense with it. For who cou'd ever admit any Doubt about the *Infinite and Eternal Jehovah* being greater than any *finite temporary Being*?

Whereas

Whereas if he speak of himself as *Mediator*, the Assertion was very proper and needful.

And this may also obviate what the Author next
 " objects from *John 5. 43. 6. 38.* That our Saviour
 " came down in his Father's Name, That he came
 " down from Heaven not to do his own Will, but the
 " Will of him that sent him; Upon which he puts
 " this Gloss, That it was in a Posture of Subjection
 " that he came down from Heaven to the Earth; so
 " that it shou'd seem that Nature that did præ-exist
 " did not possess the supreme Will.

Answ. I am glad to find that the Author will allow to our *Blessed Saviour* such a præ-existent Nature, but sorry he speaks so very doubtfully of it; least, I suppose, he shou'd disoblige his *Socinian Friends*. But as to his Objection, I freely grant him, That it was the *Will of the Father* which the *Man Christ Jesus* came to fulfil. And as *Man*, his *Will* was doubtless distinct from the *Will of the Father*, and entirely subject thereto. Nay, tho' we shou'd understand these Expressions concerning that præ-existent Eternal *Word* that was Incarnate; it wou'd not hence follow, That the *Eternal Word* had not the same *Will* also, but only that in this Oeconomy of Things, *God the Father*, who was first in order of Being, was consider'd as the first Spring and Mover, by whose Appointment the *Son* came as *Mediator*, not to pursue any particular *Will* of his own, which was not the *Will of the Father* also. Nor is it inconsistent with the *Son's* being *God*, to say, that in the Quality, or under the Character, of *Mediator*, he came into the *World* (*i. e.* was Incarnate) in a Posture of Subjection.

Again, as to those Passages wherein our *Lord Jesus* owns his Dependance on the *Father* for those Things that belong to him originally as *God*, as the Power of working Miracles, Raising the Dead, and executing universal Judgment, *John 5. 19, 20, 26, 27.* They either refer to his *human Nature*, or to his *Office of Mediator*, for the Discharge whereof we own his Authority to be delegated and deriv'd. And those Words

Words of our Lord lead us to this Exposition, in which he tells us, *That the Father has given him Authority to execute Judgment also, because he is the Son of Man*, v. 27. Where he both intimates in what Nature he was to Execute Judgment, viz. as the Son of Man, and the very Reason of the Father's conferring that Honour upon him as Mediator, even because he is the Son of Man, i. e. has condescended to be Incarnate, and take our Nature on him.

But as to his saying, *That of himself he cou'd do nothing*, John 5. 30. 'tis not incongruous to suppose that he design'd thereby to assert his Union in Nature with the Father, as One Energy or Principle of Operation; because when he uses the same Expression, v. 19. he adds, *What Things soever the Father do's, the Son do's likewise*; (which can never be true of a meer Created Being, unless we make it Omnipotent,) and that as the Father hath Life in himself, so he has (by an Eternal Communication) given the Son to have Life in himself, v. 26. i. e. the same Essential Life, which according to the Order of subsisting is first in the Father.

And it seems partly for this Reason, that the Apostle Paul calls the Father so often the God and Father of our Lord Jesus Christ; not only his God, as his human Nature was his Workmanship and Creature; but his Father, because the Godhead or Divine Nature is communicated by the Father to the Son, on which Account he was stiled in the ancient Creeds, *God of God, Light of Light*.

In this Respect also the Head of Christ is God, 1 Cor. 11. 3. Christ as Mediator and Redeemer is but a Means for the Manifestation of the Essential Glory of God to the intellectual World.

Nay, we do acknowledge his Dignity and Glory as Mediator (in which that Human Nature he assum'd so eminently shares) to be the Gift of God, and Fruit of the Father's infinite Complacency in his forward and chearful Obedience unto Death, even the Death of the Cross. According to what he cites from the Apostle Paul, Phil. 2. 7, 8, 9.

So that in all these Places there is no Intimation of any such *Subjection* or *Inferiority* of the *Son*, as shou'd exclude him from being, in respect of his *Nature* and *Essence*, the same *God* with the *Father*.

But the *Author* under this Head singles out one Text, which he tells us "is full of irresistible Evidence for proving an Inferiority of the Son to his Father, or to God, viz. 1 Cor. 15. from 24 to 29.

I shall therefore recite the Text, and premise what may clear the genuine Sense and Scope of it, and then examine the Inferences our Author draws from it.

The Text runs thus,

Ver. 24. Then cometh the End, when he (i. e. Christ) shall have deliver'd up the Kingdom to God, even the Father, when he shall have put down all Rule, and all Authority and Power.

25. For he must reign till he hath put all Enemies under his Feet.

26. The last Enemy that shall be destroy'd is Death.

27. For he hath put all things under his Feet. But when he saith, all things are put under him, it is manifest that he is excepted who did put all things under him.

28. And when all things shall be subdued unto him, then shall the Son also himself be subject to him that put all things under him, that God may be all in all.

Now in order to the clearing the Sense and Scope of this Text, I must premise, that there is a twofold Kingdom of Christ, his *Essential* and his *Mediatory* Kingdom.

His *Essential* (which some call his *Natural*) Kingdom, belongs to him as he is the *Eternal Word*, by whom all Things were made, and without whom not any Thing was made that was made, John 1. 3. For this Dominion is the unalienable Result of Creation, common to *Father*, *Word*, and *Holy Spirit*. Now of this Kingdom there shall be no End. His Throne (on this Account) is in the strictest Sense, for ever and ever, Heb. 1. 8. Even that Throne which he possesses as the *Lord* who in the Beginning laid the Foundation of this Earth, and the Works of whose Hands the Heavens are. See Ver. 10. This Kingdom he can

can never give up. He by whom the Worlds were made, will for ever be the absolute Proprietor and Lord of those Worlds he gave Being to.

But besides this, there is a *Mediatory Kingdom of Christ*, which was erected on the Occasion of our *Apostasy*, and is the wonderful Expedient contriv'd in the Divine Counsels for our Recovery and Salvation. For after our *Lord Jesus* had in our Nature made Atonement for Sin by becoming obedient to Death, even the Death of the Cross; he was in that Nature highly exalted, had all Power and Authority in Heaven and Earth committed to him, was made Head of his Church, and Head over all Things to it; nay, has Angels, Principalities and Powers subjected to him (a); so that the Administration of all Affairs is in his sacred Hands. Now the Establishment of this Kingdom we readily grant to be a free Act of God the Father, who is therefore said to appoint it to him. In this Sense God his God has anointed him, and made him both *Lord and Christ* (b). But this Kingdom is so far from being inconsistent with his true Deity, that without it the Human Nature were absolutely incapable of managing so universal and extensive a Dominion, which reaches both to this visible, and to the superior invisible World. (c)

Now if this Passage of the Apostle must be understood of this *Mediatory Kingdom*, 'tis evident that his Inferiority to the Father in respect of this his *Mediatory Office and Kingdom*, will no Way prove his being Inferior to him in respect of his *Nature and Essential Perfections*. So that we might dismiss the Author's Reasonings, as not reaching the Matter in Dispute. But since he lays so great a Stress on 'em, let us briefly consider 'em.

I. Hc

(a) Phil. 2. 8, 9, &c. Matth. 28. 18. Eph. 1. 21, 22.

(b) Heb. 1. 9. Acts 2. 36.

(c) Rev. 1. 18. For *Hades* should there be rendred the *unseen World*, or *invisible State*, equally including the *Mansions of Glory*, and the *Place of Torment*.

1. He observes, "That God is excepted out of those things that are put under the Feet of Christ, and that because it was he that put them under him. All this we freely grant.

But our Author here enquires, "How comes it to pass that 'tis so evident a thing that another must be the Author of this Triumph of Christ? Why might it not be done by himself independently as the Supreme God, and then there need have been no Exception of any one Being out of all the things under him? But the Apostle knew that Jesus Christ must needs triumph by a Power derived from God, to whom it was most eminently to be ascrib'd. And then to one who had such Thoughts, it was manifest that there must be one excepted from all the things under him, because he must needs be above Christ, who enables him to subdue all things, or makes him a God over all.

Answ. We grant that the Father is the Author of this Dignity and Triumph of our Exalted Lord Jesus. And there is this evident Reason why the Eternal Word shou'd not confer this Dignity on the Human Nature, to which it was united, but the Father only, because in this Oeconomy the Father alone sustains the Character of Supreme Lawgiver, the Son only that of Mediator. And as such he was to act only by a Power derived from the Father, who in this respect is consider'd as above him. But this does by no means prove that the Word or Son is not God by Essence. And for the Author's Phrase of Christ's being made by the Father, God over all, we look upon it as both irrational, and wholly unscriptural. A Made Creator, or a Made Self-existent Being, is a Contradiction in Philosophy. And a Made God is a new Notion unknown to Scriptural Divinity. For a Made God is by Nature no God, and such as are by Nature no Gods, we are neither oblig'd to own nor serve, Gal. 4. 48. Of which more hereafter.

The Author observes, "That the Son shall deliver up this Kingdom to God the Father only, since it was "the

" the Father who gave him all Power in Heaven and
" Earth, &c.

We grant it, that as this mediatory Kingdom was the Gift of the Father, and was design'd only to be an Administration of a temporary Continuance, till the Reason of first erecting it should cease; so when the great Ends of it are attain'd, when the Mystical Body of Christ shall be compleated, all Enemies subdu'd, the World judg'd, and the Salvation of all given to our *Blessed Lord* by the *Father* fully consummated, then the Work of Christ as *Mediator of Reconciliation* shall be finish'd. (As the *Physician's* Work in the *Hospital* is over when all his *Patients* are perfectly recover'd and cur'd.) And then the *derived Power* of Christ as *Mediator* will be return'd into the *Father's Hands*; tho' our *Lord* himself shall on the Account of it for ever inherit the Praises of his Ransom'd People. But still all this makes nothing against his *Divine Nature*, as he is the *Eternal Word*.

3. The Author farther observes from this Text,
" That the Son himself shall be subject to him that puts
" all things under him, i. e. (to God his Father); that
" God may be all in all, i. e. his Subjection shall be
" then manifested by an open solemn Acknowledgment
" of it, when he shall recognize the Supremacy of the
" Father in that publick Act of Surrender, &c. and
" hereupon he concludes, can any thing be more express-
" ive of an Inequality between God and Christ?

Answ. We freely grant, that when the Mediatory Kingdom of Christ is deliver'd up, that *Human Nature* in which he administer'd it shall appear in the same State of Subjection to the *Father* as *Angels* and glorified *Saints* do. So that as Christ was before *All in All* (in the Administration of all Affairs relating both to the *Church*, and the *World*, Col. 3. 11.) So now all things will revert to their natural Order. And God essentially consider'd (as inclusive of *Father*, *Son*, and *Holy Spirit*) shall be *All in All* for ever; there being no need of such a *Mediator* between God and his *Saints*, when they are raised to a State of sinless Perfection.

But our Author being aware of this Answer has endeavour'd to obviate it. Accordingly he proposes it by Way of *Objection* to his Argument.

" It will (saith he) be said by some, that by the Son
 " is meant here the Son of Man, or Christ as Man,
 " while as God he shall not be subject to the Father.
 To this he answers, " That as there is no Intima-
 " tion of any such Distinction between the two pre-
 " tended Natures of the Son here, so there is enough
 " in the Words to shew, That they are spoken of him
 " in his highest Capacity and Character. Insomuch
 " that Mr. Claude maintains it to be true of the Son
 " of God as to his supposed Divine Nature. But tho'
 " there is no need of supposing such a Divine Nature
 " (which I think the Text plainly contradicts) yet his
 " Reasons will hold so far as to prove, that the Words
 " speak of Christ under the highest Character he bears
 " under the Name of Son.

Answ. If the Author had dealt fairly by Mr. Claude, he shou'd not only have represented his Exposition of these Words, but what he offers to shew, That that Subjection of the *Eternal Son of God* to the *Father*, which he allows, is consistent with his *Divinity*: And shou'd have then refuted his Exposition, and not expected that we shou'd take it for granted on his bare Word, *That the Text contradicts Christ's having such a Divine Nature*. Nor do I wave that *Exposition* as indefensible, since that *Subjection* may be understood of the Son's Inferiority to the Father in respect of the *Order of Subsisting and Acting*, being then manifested. But since I prefer the other *Exposition*, I shall examine the Reasons the Author subjoins to prove, that the Words must be understood of the Son in his highest Capacity and Character.

His first Reason is, " Because 'tis not said, the Son
 " of Man, but the Son absolutely, even the Son him-
 " self, with great Emphasis, q. d. as great and glo-
 " rious as he is with all his Grandeur and Power.

Answ. The Son is the Name of the Person of Christ; and tho' it be often apply'd to him with reference to his *Divine Nature*, yet 'tis sometimes mani-

manifestly apply'd with respect to his *Human Nature*. 'Tis so *John* 5. 22, 27: And tho' he faith, that it undoubtedly implies all that comes under the Title of *Son*; I do as positively affirm, that it does not so always, and shall afterwards particularly shew it does not, from *Mark* 13. 32.

Nay, tho' the Apostle add *the Son himself* by Way of Emphasis, yet this will not prove that he includes his *highest Character*, but only refers to his *Kingdom and Power as Mediator*, which he had describ'd before. Even this *Son himself* who *shall reign till he have put down all Authority and Power*, shall then *himself be subject*.

His second Reason is, "That his Subjection being
 "oppos'd to his Reign, both must be understood of the
 "same Subject. Be sure the delivering up the King-
 "dom can only be done by the same to which it was
 "committed, and by which it was managed. Now
 "I shall allow that only in his *human Nature* Christ
 "could give up his Kingdom, because 'tis as *Man* de-
 "legated and inhabited by God that he manages this
 "Kingdom.

Answ. To make this Argument cogent, the Author must assert, that Christ's *Reign as Mediator* includes his *highest Character*. But this I deny: His *Divine Nature* is a higher Capacity than his *Office of Mediator*.

And tho' we grant him, that the *delivering up the Kingdom* can only be done by him to whom it is committed, and by whom 'tis manag'd, yet we do not say, as the Author would feign for us, that *Christ could give up his Kingdom only as Man*. For he will do it as *Mediator*. 'Tis not as *nice Man*, but as *God Man*, that he sways and manages his *Mediatory Kingdom*, and shall *deliver it up*, tho' 'tis only in the *Human Nature* that he will be *subject*. And therefore his Vindication of the *Unitarians* from this *Ground*, who think our *Lord Jesus a sufficient Saviour*, tho' he be not the *Supreme God*, is it self groundless. (As I shall have Occasion to shew when

he re-assumes and prosecutes this Argument at Page 14.)

I shall only take Notice of what he adds at the Close of this Reason.

" That the Delivering up the Kingdom to God the Father makes it plain there is no God the Son, in the same Sense, or the same supreme Essence, with the Father. Because if there were, then he ought not to be excluded from this Glory of having such open Homage paid to him, which is here appropriated to the Father only. And since the Apostle speaks of the same God (whom he explains to be the Father) to the End of this Discourse, and saith, he shall be all in all, how evidently does he shew him to be far beyond all that are not God the Father, whatever Character else they bear. So then Jesus Christ in his highest Capacity is inferior to the Father, how can he be the same God to which he is subject, or of the same Rank and Degree?

Answ. The whole of the Mediation of Christ being a voluntary Dispensation; and the Father, Son, and Holy Spirit, having different Parts ascrib'd to 'em in the great Affair of our Redemption and Salvation; 'tis no Absurdity to suppose that each of 'em may have a Glory accruing from thence that is peculiarly his own. We are sure the Blessed Redeemer has so, Rev. 5. 9, 10. And so has the Father, Phil. 2. 9, 10, 11. and in the Text before us. And yet no Inferiority of Christ to the Father can thence be inferr'd, but what relates to his Office of Mediator, which I have already shewn, imports no Inferiority in respect of Nature and Essential Perfections. So that the Delivering up the Kingdom peculiarly to the Father does not make it plain, there is no God the Son in the same supreme Essence with the Father. And for Christ's Subjection, I have already suggested that it refers to his Human Nature. And our Author barely asserts without Proof, that God's being All in All, is to be appropriated to the Father, to the Exclusion of the Eternal Word and Holy Spirit. So that the Evidence our Author pretended to bring

us from this Text against our Saviour's Divinity is so far from being *irresistable*, that 'tis not so much as discernable. The Text evidently refers to *Christ's Mediatory Kingdom*, in the Administration whereof we freely own he bears a Character *Inferior* to that of the *Father*, but without any *Inequality* in the common Essential Properties of the Divine Nature.

The Author under this Head, (*viz.* Of *Christ's having a God above him*) proceeds to give us (as he pretends) the *Scriptural Account of the Godhead of the Blessed Jesus*, *viz.* "Because he is invested with a God-like Authority and Power, from the suprem God his Father. Thus (faith he) when he was accused by the captious Jews, for assuming the Character of the Son of God (which they perversly wou'd stretch, as if it imply'd an Equality with God) Joh.10.35, 36. He explains in what Sense only he justify'd it, *viz.* As one whom the Father had sanctified, i. e. called to a greater Office, and honour'd with a higher Commission than those Magistrates on whom the Scripture so freely bestows the Title of Gods.

Answ. That our Author has perverted the true Scope of this Place, will appear if we impartially consider the whole Context. Our Lord Jesus at v. 28. argues the Security of his Sheep in his powerful Hand, from which none cou'd pluck 'em; and adds, that his Father was greater than all, and that none cou'd pluck 'em out of the Father's Hands, and then immediately subjoins, *I and the Father are One*, v. 30. Hereupon the Jews took up Stones to stone him as a Blasphemer, because that he being a Man made himself God. So that when he said, *I and the Father are One*, they apprehended the Meaning of Christ to be that they were *One in Nature*. Now 'tis evident, that our *Blessed Saviour* do's not disown this Sense they put on his Words, which he both shou'd and might most easily have done by telling 'em, He did not mean *One in Nature*, but *One in Design and Consent*; and indeed ought to have done for the Vindication of the incommunicable Glory of God, had

he been only a *Dignified Creature*. On the contrary, our Saviour argues from the Lesser to the Greater, that if *Magistrates were called Gods*, it cou'd be no *Blasphemy* for him, whom the *Father had sanctified and sent into the World*, to say, *That he was the Son of God*. But whom did he intend to represent himself to be by this Character of the *Son of God*? This he clearly intimates in the two following Verses, which our Author is pleased wholly to overlook, tho' 'tis manifest that they contain our Lord's Defence of the Expression that first offended the Jews. To justifie his Character of the *Son of God*, he refers 'em to his *Works*, which were the apparent Effects of a Divine Almighty Power. *If I do not the Works of my Father, believe me not. But if I do, tho' ye believe not me, believe the Works, that ye may know and believe that the Father is in me, and I in him,* q. d. Since my *Works* are the same as my *Father's*, this should convince you of the Truth of what I said, *That I and my Father are One, even One in Nature*; such Almighty Works being the genuine Productions of an Almighty Power that is both in the *Father*, and in *Me*. So that our *Lord* do's not lay the whole Stress of his being the *Son of God* upon his being *Sanctify'd and Sent*; those Expressions only contain the Description of his *Person* by his *Office*, but do not intimate the *Foundation* of his *Title*. For that our *Lord* evidently refers 'em to that truly *Divine and Almighty Power* that display'd it self in his *Works*. But this the Author thought it not convenient for his purpose to take notice of, tho' he might easily foresee it takes off the whole Force of his Argument, and establishes that very Account of the true *Deity* of Christ which we contend for.

The Author argues next from *Heb. i. 8, 9.* "When
 " he is there called God, 'tis explain'd in what Sense,
 " or of what Sort of God. 'Tis to be understood by
 " saying, That his God (intimating that he had a God
 " over him) had anointed him with Oil, i. e. had in-
 " vested him with Royal Power and Dignity (as Kings
 " were install'd in Office by anointing 'em with Oil a-

" mong

" mong the Jews). Which is an Explication of his Godhead and Dominion. And this is said to be above his Fellows ; not sure above the Father and Holy Spirit, (which only are pretended to be his Fellows as God, by those who understand it of the supreme Godhead) but above all other subordinate Beings. And he concludes, " This is one plain Scripture Account of his being called God. For these Things are spoken to him, and of him, under the Character of God. O God, thy Throne, v. 8. And he adds, I think Men shou'd be well assur'd on what Grounds they go, before they assign other Reasons of this Character, so different from the Scripture Account.

Answ. To clear this Passage, I must refer the Reader to what was premis'd at p. 5. That our Lord Jesus is a complex Subject, including (according to the common Faith of Christians) the Eternal Word, the Human Nature, and the Office of Mediator. And therefore very different things may be spoken of him in reference to his two different Natures, and to his Office as Mediator.

Now the whole Strength of the Author's Argument turns upon this, That whatever is here said throughout the whole Chapter concerning our Blessed Saviour, is spoken of him in his highest Capacity and Character. And therefore that when the inspired Writer at v. 8. calls our Saviour God, he do's at v. 9. assign the Reason of his Godhead, viz. because he was by God his God anointed with the Oil of Gladness above his Fellows. But these Suppositions on which our Author's Argument is founded I deny ; and need only have recourse to the Context for the Refutation of.

The Inspired Writer had at v. 2. describ'd our Blessed Saviour as the Son, the Heir of all Things, and the Maker of the Worlds, or Ages. (Even the same Ages mention'd by the same Author, Heb. 11. 3. where they are evidently to be understood of the World or Universe); and at v. 3. as the Brightness of the Father's Glory, and express Image of his Person or Subsistence, and as upholding all things by the Word of

his Power. (And that these Expressions refer to his præ-existent and truly *Divine Nature*, any judicious Reader may be fully satisfy'd that will consult Dr. *Whitby's Paraphrase* on this Epistle ; for I must at present attend to the *Author's Argument*). At the end of v. 3. he takes notice of Christ's *Purging* (or expiating) our Sins (which was perform'd by his becoming in our Nature our *Sin-Offering* and *Propitiation*) and of his *Exaltation* thereupon at the right *Hand of the Majesty on high* (which imports the Dignity he was advanc'd to as *Mediator*). So that 'tis evident, That the inspir'd Writer speaks of our *Saviour* sometimes in reference to his *Præ-existent Nature*, sometimes in reference to his *Human*, sometimes in reference to his *Office and Dignity as Mediator*. But to descend to the Passage alledg'd, the inspir'd Writer in the following Verses produces several Instances of his Pre-eminence and Superiority to the *Angels* (the highest Rank of created Beings). He proves it from the Title of *Son*, being given him in a higher Sense than it was ever given to those noblest of Creatures, at v. 5. From the *Homage* and *Worship* due to him from the *Angels* themselves, at v. 6, 7. From the peculiar Title of *God* ascrib'd to him, and that on the Account of his *Essential Dominion and Kingdom*, at v. 8. *To the Son he saith, Thy Throne, O God, is for ever and ever.* Which Words cannot be true of Christ's *Kingdom as Mediator*, which shall cease, and be deliver'd up to the *Father*. But of his *Mediatory Kingdom* he speaks at v. 9. where the Reason of it is assign'd, because *he loved Righteousness, and hated Iniquity*, (i. e. because our Lord Jesus had in his humbled State perform'd a sinless Obedience to the Divine Laws in our Nature.) Therefore *God his God had anointed him with the Oil of Joy above his Fellows*; i. e. had exalted him in that very Nature wherein he had perform'd that Obedience to a super-eminent Degree of *Glory* and *Joy* above all his Fellow-Creatures, above both *Men* and *Angels*. So that *God's* being called *his God* refers only to his *Human Nature*, to which the *Joy set before him*, as the Reward

Reward of his Sufferings, did belong. (See *Hebr.* 12. 2.) And therefore this Expression do's not at all import any Superiority of the *Father* to the *Son* as to his Divine Nature. Nay, as to those who suppose (which yet I see no Necessity or Occasion for) that the *Father* is call'd *his God* in his *highest Capacity*, yet even this wou'd infer no more than the *Father's* being *above him* in respect to the *Order of Subsistence* between the *Sacred Three*, (on which Account the *Son* is call'd *God of God* in the ancient *Creeds*, as was observ'd before). But this wou'd argue no Inferiority of the *Son* to the *Father* in Point of *Essence*; and much less, That he was only call'd *God* on the Account of his *Office* and *Kingdom* as *Mediator*, or on the Account of his being a *Dignify'd Creature*. For that he was *God* in a much higher Sense is manifest from the very following Words, at v. 10, 11, &c. where the *Work of Creation* is ascrib'd to him, which plainly sets him above the Rank of *Creatures*, (as I shall anon more fully shew).

Since therefore the Author is mistaken in what he pretends to deliver as the *Scripture-Account of the Godhead of the Blessed Jesus*, we may justly leave him to take his own Caution, (which he thinks himself qualify'd as *Dictator* to give to the Christian World),
 "That Men shou'd be well assured on what Grounds
 "they go in this Matter. We go on no less Grounds than the *Scripture's* giving him the most incommutable *Titles of God*; applying manifold Passages of the *Old Testament* to him that are evidently spoken of the *Supreme God*, (particularly that from the 102d *Psal.* apply'd to our *Lord*, *Heb.* 1. 10.) ascribing truly *Divine Perfections and Worship* to him. (Of which more afterwards). Our *Author* goes upon these two *Passages*, which (as I have shewn) do both (consider'd in their reference to the Context) make a gainst him.

The *Author* concludes this Head by endeavouring to prepossess his Reader against the Argument for the true *Deity of Christ* drawn from that noted Passage, *Phil.* 2. 6, &c. Of which he saith,

"As

" As to that Place, Phil. 2. 6. which is corruptly
 " render'd in our Translation, He thought it no Rob-
 " bery to be Equal with God, It is confess by
 " Adversaries themselves, that it shou'd be read thus,
 " viz. That he did not assume, or arrogate, or snatch
 " at, or covet, an Equality with God. The Words
 " are never known to be us'd in any other Sense, as is
 " shewn by Dr. Tillotson in his Sermons against the
 " Socinians; also by Dr. Whitby in his Exposition
 " on the Place, and others. So that this ra-
 " ther denies than asserts Christ's Equality to God, tho'
 " still he was in the Form of God, as that notes the
 " outward Resemblance of him in his mighty Power
 " and Works, &c. which is the constant Meaning of
 " Form in the New Testament.

Answ. On this Paragraph of the Author's I have
 these three Reflections to make, which I am sorry
 he has given me too just occasion for.

1. That it looks like too great a Degree of
 Confidence to charge our Translation as corrupt in
 this place.

He knows well that the generality of Criticks agree with us in this Version of the Words. And 'tis apparent to all that understand the Greek Language, that ἀπναγμός signifies Robbery, and νομίσμα to Think or Judge. And what tho' in Plutarch and Heliodorus the Phrase be us'd in a different Sense (which yet is less agreeable to the Primary Signification of the Words themselves) will it follow that the Apostle Paul used 'em in that Sense? Especially if we add that among all the Instances out of those Authors for this Sense of the Phrase, there is none that fully answers the Case before us. So that I see no cogent Reason for our receding from the most obvious Sense of the Words. And that plainly overturns the Author's Sentiments. But,

2. I can scarce look upon it any better than a disingenuous Prevarication in our Author, to cite those two Excellent Writers (the late Archbishop of Canterbury and Dr. Whitby) as rejecting the common Translation of this Phrase, without giving us

a fair and just account of their *Exposition* of it. For he knows well enough that they give such an Interpretation of it, as equally asserts the *true Deity* of Christ with our own Translation. So that they are far from giving up this Place to the Unitarians, as our Author's Words would insinuate, to an unwary Reader. If with the *Archbishop* we suppose the *Form of God* to be an Expression parallel to those two opposite ones, *the Form of a Servant*, and *the Likeness of Men*, the former does as truly imply our *Lord Jesus* to be *Partaker of a Divine Nature*, as the latter implies him to be truly *Partaker of the Human*. And according to this Exposition, the Apostle might very well mention it as an Instance of our Blessed Saviour's admirable *Humility*, that he did not in his humbled State affect an *Equality with God*, but rather veil'd his *Divine Glory* in the *mean disguise of our Sinful Flesh*.

Nay, if we should take *μορφή* to be meant of *Outward Appearance* or *Resemblance* (as our Author wou'd understand it) He knows that Dr. *Whitby* has (according to that Sense of the Word) given us this clear *Exposition* of the Place, viz. That *our Lord Jesus* as the *Eternal Word*, did appear under the *Old Testament* with all the *External Marks of Divine Majesty and Glory*; but that at his *Incarnation* he did not affect to appear in this *Likeness of God*, but emptied himself, (i. e. divested himself of all this External Glory) and took on him the *Form or Appearance of a Servant*, (i. e. of one that came to minister, and not to be ministered unto, as our Lord himself seems to explain the Notion of a *Servant*, Matt. 20. 28.) being (for that purpose) made in the *Likeness of Men*. Accordingly the fore-mention'd *Expositor*, to confirm this Interpretation, shews, 1. That the *Appearance or Likeness of God* under the *Old Testament* was represented in a bright shining *Cloud*, or *Light*, or in a *Flame of Fire*, and in the *Attendance of Angels*. See *Dan.* 8. 9, 10. *Exod.* 24. 16, 17. *Deut.* 5. 22, 24. *Heb.* 3. 3, 4, &c. 2. That *Christ as the Eternal Word* did appear in this *Likeness to Moses and the Patriarchs*

of old. This (he tells us) was the Opinion both of the Ancient Jews and of the Primitive Christians; and is clearly intimated in the Scriptures (as may appear particularly by comparing Numb. 21. 5, 6. with 1 Cor. 10. 9.) where that Jehovah whom the Israelites are said to speak against and tempt, is by the Apostle Paul affirm'd to have been Christ. See also Heb. 11. 26. 3. That after his Ascension our Blessed Saviour did re-assume this Divine Form, this Majestic Splendor and Glory. See Acts 7. 55. Acts 26. 13. Rev. 1. 14, 16. 2 Thess. 1. 7, 8.

Now this Exposition does evidently imply, That our Blessed Saviour had a *Præ-existent Nature* before he assum'd the Human, and that the *Præ-existent Nature* was *Divine*, both because that *External Glory*, and that *attendance of Angels*, was always reckon'd the peculiar *Mark* of the *Divine Presence*; and because *He* that thus appear'd under the *Old Testament*, is not only frequently stil'd *Jehovah*, but does every where lay claim to *Divine Perfections and Homage*.

So that tho' we shou'd read the Words, who being (before) in the external Appearance of God, did not affect a Likeness to God, &c. they do by no means favour either the *Arrian or Socinian Cause*, but clearly overthrow it.

3. I shall only add, That the *Author* has offer'd an Exposition of this Passage (borrow'd from the *Socinian Writers*) that is no way agreeable to the *Text or Context*.

By the *Form of God* he understands the *Outward Resemblance of Christ to God in his mighty Power and Works*: And so makes it an Argument of Christ's *Humility*, that tho' he appear'd like God in his *miraculous Works*, yet he did not pretend to an *Equality with him*.

Now this *Exposition* is liable to these following *Objections*.

1. That this *Power of Working Miracles* is nowhere in Scripture call'd the *Form of God*. Nay, according to this Exposition *Moses* and several *Prophets* under the *Old Testament*, and the *Apostles* under

der the *New*, might as truly be said to be in the *Form of God* as our *Blessed Saviour*, since they wrought *Miracles* as well as *He*.

2. Whatever be meant by the *Form of God*, 'tis evident, that our *Lord Jesus* in his *humbled State empty'd or divested himself of it*, and in *Opposition thereto*, took on him the *Form of a Servant*. But *He never in his humbled State divested himself of the Power of Working Miracles*, but exerted it not only through the whole Course of his *Life*, but even at his *Apprehension* (a); nay, when *dying on the Cross*. For even then the *Sun was darkned, the Veil of the Temple rent in twain, the Earth quak'd, and the Rocks were rent, and the Graves open'd, and many Bodies of the Saints which slept arose*. See *Matt. 27. 45, 51, 52.* Insomuch as these Effects of his *Divine Power* forc'd that Confession from the *Centurion* and those with him, *Truly this was the Son of God*, v. 54.

3. The Text plainly intimates, That *Christ* was in the *Form of God* before he took on him the *Form of a Servant*, and was made in the *Likeness of Men*. Whereas he appear'd in the *Likeness of Men*, and convers'd among Men, many Years before he ever exerted his *Power of Working Miracles*. So that the Apostle shou'd have rather said according to this Exposition, That *Christ* having first taken on him the *Form of a Servant*, and being made in the *Likeness of Men*, did afterwards appear in the *Form or Likeness of God*, and yet did not snatch at, or arrogate to himself, an *Equality to him*. And whereas to avoid this Argument, the *Socinians* pretend, that by his taking on him the *Form of a Servant*, is to be understood his suffering the *Punishments and Death of a Slave*; the *Vanity* of that *Evasion* appears, both because suffering *Punishment* is in no tolerable Sense the *Form of a Servant*, but of a *Criminal*. For a *Man* may suffer it without being a *Servant* at all: And because *Christ's taking on him the Form of a*

(a) John 18. 6. Luke 22. 51.

Servant is conjoin'd with his being made in the Likeness of Men; and (to add no more) because Christ's suffering the common Death of Slaves is added by the Apostle as a further degree of his Humiliation, after he was found in the fashion or habit of a Man, at v. 8. And being found in fashion as a Man, he became obedient unto Death, even the Death of the Cross. This is evidently a distinct Step or Degree of his Humiliation from that of his taking on him the Form of a Servant, and being made in the Likeness of Men.

Once more,

4. This Exposition greatly weakens the force of the Apostle's Argument for Lowliness of Mind, from the Example of Christ's Marvellous Humility and Condescension.

The Apostle, according to the Author, makes it an Argument of Extraordinary Humility in our Blessed Saviour, that when he was like God in working Miracles, yet he did not arrogate to himself an Equality with God. But where is the Humility, that a meer Man, (who according to him cou'd work no Miracle by any Power of his own) shou'd not affect an Equality to his Eternal and Almighty Maker, between whom and him there is an Infinite distance and disproportion? Is not this as if we shou'd commend the Humility of the Lord Mayor of Dublin, because he never aspir'd to the Imperial Crown of these three Kingdoms? Is it so rare an Instance of Lowliness of Mind, that a Man shou'd abstain from the highest degree possible of stupid Blasphemy? Let us apply this to the Apostles. Our Lord foretold 'em, That they shou'd do greater Works than his, John 14. 12. So that according to our Author's Exposition, They were as truly in the Form of God as our Saviour himself, (if that must be understood of the Power of Working Miracles). Nay, if Christ be only a Creature, they no more derive that Power from him than he from them, but both from the Father. Now what shou'd we think of the Apostle Paul, who himself shar'd in this Power, if he had propos'd this as a marvellous Instance of his own and Barnabas's Humility, that when

when the *Lycaonians* cry'd out, *The Gods are come down to us in the Likeness of Men*, and accordingly actually offer'd to pay 'em Divine Worship, they refus'd it, and did not pretend to an *Equality with God*? Shou'd we think this any such extraordinary Instance of *Lowliness of Mind*? Is there any great need of proposing such an Example to our Imitation, when no Man in his Wits seems capable of such monstrous Arrogance?

But now according to the last Exposition given of the Words, the Argument drawn from the *Example of our Lord* is most cogent and strong, viz. that he the *Eternal Word*, who had always before appear'd with the Marks of *Divine Majesty and Glory*, did not now affect such a *Likeness to God*, but stript himself (of all that *Glory*) to take on him the (contemptible) *Form of a Servant*, and to be made in the *Likeness of Men*. This is an Instance both of most astonishing *Condescension and Humility*, and of a truly *Divine Charity*; that the *Lord of Glory* shou'd for our sakes stoop so low, and appear in so mean a *disguise*. 'Tis such an unparallell'd Instance of it as may at once command our *highest Wonder*, and our most zealous *Imitation*.

Upon the whole it appears, that whether way we translate those Words [*He thought it no Robbery to be Equal with God*] or [*He affected not a Likeness to God*] the Text stands as a firm unshaken Proof of the *True Deity of our Blessed Saviour*.

Having vindicated this Argument from the *Divine Titles* given to our *Blessed Saviour*, from the *Author's Objections*, I might here inforce it from the other Head of *Divine Worship*; but that Argument will appear with better Advantage, when we have consider'd, that the peculiar *Perfections and Works of God* (the true Foundation of *Divine Worship*) are ascrib'd to him.

I come therefore to the

Second Argument for the Deity of Christ, from the *Incommunicable Attributes and Works of God* that are in the *Holy Scriptures* ascrib'd to him.

I join both these together, because the Incomunicable *Works of God* plainly demonstrate such *Divine Perfections* to belong to him by whom they are perform'd.

As to these *Divine Perfections* or *Attributes* the *Author* tells us, "That our Blessed Lord Jesus dis-
claims those infinite Perfections that belong only to
the Supreme God of Gods. And adds, 'Tis most cer-
tain, that if he want one, or any of these Per-
fections that are essential to the Deity, He is not
God in the chief Sense; and if we find him dis-
claiming the one, he cannot challenge the other, &c.

Answ. We willingly put the Controversie on this issue, and freely grant that he cannot be the *Supreme God*, to whom the *infinite Perfections* essential to the Deity do not belong. Tho' as to what the *Author* suggests, *That if he want any one of 'em, he is not the Supreme God*; we may with equal Reason infer on the other hand, that if it be proved he has any one *infinite Perfection* that belongs to the *Deity*, it will prove his being the *Supreme God*. For all *Divine Perfections* as they are *infinite*, are alike *incomunicable* to any other Being.

The *Author* fixes on those three Perfections of *Absolute Omnipotence*, *Absolute Goodness*, and *Absolute Omniscience*.

I observe, that he has omitted that Perfection of *Eternity* that first offers it self to one's View and Consideration. 'Tis probable he was willing to avoid that Controversie between those *Unitarians* that espouse the *Arrian*, and those that follow the *Socinian* Scheme about our *Saviour's Præ-existence*. For I imagine the *Author* himself thinks the *Socinian* Doctrine in this Point *indefensible*, and therefore seems to allow of a *Præ-existent Nature* in our *Blessed Lord*, at p. 2. And he is not the only Writer among the late *Unitarians* that allows (what they call) an *ante-mundane Existence* of our *Blessed Saviour*. But since he has offer'd nothing to implead his *Eternity*, I shall refer the Reader to the Arguments alledg'd for it by those that have wrote on this

this Controversie, and shall only add, that the *Psal-mist* knew of no other Being that existed before the World but God, when he thus describes his *Eternity*, *Before the Mountains were brought forth, or ever thou hadst formed the Earth, thou art from everlasting to everlasting God*, Psal. 90. 2.

I shall therefore confine my self to these *three Per-fections*, which the Author pretends that our *Lord Jesus* disclaims. I begin,

I. With that of *absolute and underiv'd Omnipotence*; which (as the *Author* tells us) "is one great and peculiar Perfection of the Deity. He who can not work all Miracles, and do what he list of himself, without help from another, can never be the Supreme God, &c.

Now in treating on this branch of the Argument, I shall

First *Prove*, That the Scriptures do ascribe such *absolute Omnipotence* to our *Blessed Lord*; and, Secondly, *Examine* what the *Author* has alledg'd to shew, that our *Blessed Saviour* disclaims it.

First, I shall *Prove*, That the Scriptures do ascribe this *absolute Omnipotence* to our *Lord Jesus*, or do attribute that *Almighty Power* to him that is the *in-commutable Perfection* of the *Deity*.

And because the *Power of Causes* does best appear by the *Greatness* of their *Effects*, I shall chiefly insist on this one *Argument* (among many others which the *Scriptures* suggest) which I take to be both clear and conclusive in this matter, I mean that drawn from the *Creation of the World*. And to make it good, I shall,

I. *Prove*, That the *Holy Scriptures* do ascribe to our *Blessed Lord* the *Creation of the World*, in the usual Sense, i. e. The Giving Being to all the several Creatures contain'd in it.

II. That this *Creation of the World* argues the *Almighty Power* of him that made it; and consequently is (according to our *Author's Concession*) a solid Proof of his *true Deity*.

Under the former of these Heads I have the *Socinian Unitarians*, under the latter the *Arrian ones*, to oppose.

I. I come to shew, That the Holy Scriptures do ascribe to our Blessed Lord the Creation of the World, in the common Sense of the Words, i. e. That he gave Being to all the several Creatures contained in it.

Let us, to clear this matter, take a gross view of those Passages that assert this, and then more narrowly examine the force of 'em.

Moses begins his History of the *Creation* with these Words, *In the beginning God made the Heavens and the Earth*, Gen. i. 1.

St. John begins his *Gospel* with these parallel ones, *In the beginning was the Word, and the Word was with God, and the Word was God*. The same was in the beginning with God. All things were made by him, and without him was nothing made that was made. And again at v. 10. *The World was made by him*.

And that St. John by *all things that were made by him*, intends *all things in Heaven and Earth*, mention'd in the Mosaic account of the *Creation*, is evident if we will allow his Sentiments to have been the same with St. Paul's, who tells us, *That by him all things were Created that are in Heaven, and that are in Earth*, Col. i. 16. And because *Angels* are not mention'd in the Mosaic Account of the *Creation*, least any shou'd think them excluded (as some actually did, and even ascrib'd the Mosaic *Creation* to 'em) the Apostle adds *all things Visible and Invisible, whciher they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him*. And he is before all things, and by him all things consist. And the same inspired Writer (if we suppose St. Paul the Author of the Epistle to the Hebrews) tells us, *That by him (viz. his Son) God made the Worlds, even those Worlds which, as he tells us in the same Epistle, we understand by Faith that they were framed by the Word of God*. Compare Heb. i. 2. with c. 11. 3. And to put it, as far as Words can do, beyond any reasonable Dispute, the same inspired Writer at v. 10, 11; 12. of the first

Chapter applies to our *Blessed Saviour* these remarkable Words of the *Psalmist* which so manifestly refer to the first *Creation*, *Thou Lord in the beginning hast laid the Foundation of the Earth, and the Heavens are the Work of thy Hands; they shall perish, but thou remainest, and they all shall wax old as a Garment, and as a Vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy Years fail not.*

Now it is manifest, That we are so far from offering the least Violence to these Passages, that we understand 'em according to the plain obvious Sense of the Words, and their current Use and Signification thro' the Scriptures, from which none ought to recede in expounding 'em, without cogent Necessity. They clearly and fully deliver our Opinion, and we have no occasion to strain 'em to reconcile 'em with our Sentiments concerning our *Blessed Lord*.

But we cannot say so concerning our Adversaries in this point, the *Socinian Unitarians*, who are reduc'd to hard shifts to reconcile these Passages that ascribe the *Creation of all things in Heaven and Earth to our Lord Jesus*, to their Opinion of him, *That he had no Existence at all till about 4000 Years after the making of the World.*

I must therefore consider what they have alledg'd to avoid the force of these Texts.

And I find 'em chiefly insisting on the two following Evasions.

I. They do as to all the fore-mention'd Texts (except that *Heb. i. 10, &c.*) alledge, that they are not to be understood of the *Creation of this material World*, but only of that *Reformation of Mankind*, of that *happy change of the Moral State and Condition of the World*, which they tell us the Scriptures often express under the Notion of a *New Creation, and the making New Heavens and New Earth.*

Now against this way of Expounding these fore-cited Passages, I have these following Arguments to offer.

I. It has been often objected to 'em, That *this Exposition is wholly new*. All Christian Writers for 1500 Years agreeing (the *Arians* themselves not excepted) to understand these Passages as we do of the *First Creation*. So that if the general Consent of the Christian Church in expounding these Texts be of any Weight, this Argument from *Authority* is full against 'em. But because this Argument seems to weigh but little with any of our late *Unitarians*, who on all Occasions treat the *Christian Church* with the utmost Contempt, I shall infist on such as are drawn from the Passages themselves :

Therefore,

II. 'Tis a just Prejudice against this Exposition, that it puts a very *unusual* and *forced Sense* upon plain and clear Expressions without any cogent *Necessity*.

To make this good, I shall present to the Reader te fore-cited Passages, with the Paraphrase of our late *Unitarians* upon 'em.

For that *John* i. 1, 2, 3, 10. I find it thus expounded in the *3d Collection of Unitarian Tracts*. Tract i. p. 9. " *In the Beginning of the Gospel was the Word*, " *that is, The Lord Christ*, who being the Bringer or " Messenger of God's Will or Word, is therefore call'd " the Word, as in this very Chapter he is call'd Life " and Light, because he brought to Men the Gospel " Light, and the Means of Life Eternal. And the " Word was with God, i. e. the Lord Christ was ta- " ken up into Heaven to be instructed in all Points re- " lating to his Embassage or Ministry. And the Word " was God. In Greek 'tis, was a God. That is, It " pleased God to communicate to the Lord Christ, who is " the Mediator or Bringer of the New Testament, that " Name above every Name, even the Name or Appel- " lation of God; as he had formerly done to Moses the " Mediator of the Old Testament; and to divers others, " Exod. 7. 1. Psal. 45. 6, 11. and. Psal. 82. 6. John " 10. 34, 35. 1 Sam. 28. 11, 12, 13, 14. By him " were all things made, that is, All things relating to " the New-Creation were made (or were effected) by " him.

" him. The World was made by him, *in the Greek,*
 " was modell'd by him, *i. e.* He reduc'd all
 " things to a new and better Estate ; by his abolishing
 " Paganism and Judaism, and introducing the Gospel
 " Oeconomy and State.

For Col. i. 16, &c. I find it thus paraphras'd,
1st Collect. of Unitarian Tracts. Tract 12th, p. 16.

" Christ is the Lord of every Creature ; for by him
 " are all, both visible and invisible Creatures, even all
 " Men and Angels, modell'd and dispos'd into a new
 " Order, being subjected to him and his Commands. As
 " for Angels ; all the Orders of 'em, whether they be
 " Thrones or Dominions, none of 'em are exempted
 " from his Power and Authority. He rules over 'em,
 " (Which is the Meaning of v. 17.) And they are all
 " as it were compacted into one Body under his Conduct.
 " As for Men, as he is the Beginning and First-born
 " from the Dead, so he was also made Head of his
 " Church his Body. So that in all things he has the
 " Pre-eminence : He rules in Heaven and Earth over
 " Angels, and over the Church, which is the Sense of
 " v. 18.

For that Text, *Heb. i. 2.* By whom also he made the
Worlds, they understand by *Worlds*, the *Gospel Ages*
or Times.

For *Heb. i. 10, 11, &c.* they generally assert that
 'tis not apply'd to *Christ* at all, or at most only one
 Clause in the Text, about the material World's
 perishing and being chang'd.

As to all these *Expositions*, I may justly appeal to the
 common Sense of every Christian Reader, whether
 they do not at first View appear strain'd and forc'd,
 and many of 'em far fetch'd. 'Tis manifest that the
 Words in their most obvious Sense are to be under-
 stood of the *First Creation*. Now this the *Socinian*
Unitarians suppose to be a very dangerous Error.
 And yet 'tis evident that the inspired Writers might
 have easily prevented this Error which their Expres-
 sions so naturally lead us to, by saying, All things
 were made new by Christ, All things were created by
 him anew in Heaven and Earth. Or were new-modell'd

by him. That by him God made the *New-Age* and Dispensation of the Gospel. And 'tis evident, That where the inspired Writers do speak of the Change made in the Hearts of Men by *Regeneration*, in Allusion to the Work of *Creation*, they do use such cautious Expressions as these, which plainly point us to this Metaphorical Sense. Whereas according to them, the inspired Writers, in the Passages under our Consideration, have needlesly affected to speak in ambiguous Language, so very liable to be misunderstood, that without an harsh and forced Exposition, it must needs mis-lead and pervert the Judgment of their Readers in a Matter of the highest Consequence. And none can well suppose this of 'em, that believes they wrote by Divine Inspiration.

It had been objected to 'em by the late *Archbishop of Canterbury*, That a Man might with the same Dexterity of Wit and Fancy pervert the Words of *Moses* that speak of the *First Creation*, and interpret 'em of the *Moral Change made in the World by the Mosaic Dispensation*, as they do the Words of St. John in the Beginning of his Gospel. And 'tis observable what our late *Unitarians* reply to it. 'Tis this, "That if it had been said in *Genesis*, In the Beginning Moses created the Heavens and the Earth, &c. they wou'd have thought themselves oblig'd to interpret that Chapter of the Moral Change made in the World by the Mosaic Dispensation. And they think themselves equally oblig'd to interpret the Beginning of St. John's Gospel this way, because they find the Evangelist speaking of the Lord Christ, who is confessed to have been a Man, and yet saith of him, All things were made by him. And again, The World was made by him. Hereupon the Socinians think it wild Extravagance to imagine more Gods or New-Creators, &c. See 3d Collect. Tract. I. p. 47.

Answ. Can any thing be a more notorious begging the Question than this? They are ask'd, Why we may not interpret the 1st of *Genesis*, as they do the first of St.

St. John ? The Sum of the Answer is, because in *Genesis the Creation there mention'd is ascrib'd to God, and not to Moses, whereas in St. John 'tis ascribed to one confessed to be a Man.* Is it so? Is it evident that the Evangelist by the *Word that was with God, and was God,* that was the *Light that lighteth every Man that comes into the World,* &c. understands only a *Man?* Do not his Words rather in their most obvious Sense describe a higher Being ? Do's he not expressly call him *God?* Does he not tell us afterwards at v. 14. that *this Word was made Flesh, and dwelt among us, &c.* and thereby plainly distinguish the *Word* from that frail and mortal *Human Nature,* he assum'd in order to his Converse with the Sons of Men ? So that there is nothing here that shou'd force 'em to put this unusual and harsh Construction upon the plain Words of the Evangelist, but a violent Passion for their pre-conceiv'd Opinion, *That Jesus Christ is only a Man,* and that he is only call'd the *Word* because he was the *Bringer of the Will and Word of God,* in which Sense every Prophet might assume the same Title and Character to himself, which the Scriptures elsewhere appropriate to the Son of God as his Peculiar and most Illustrious Character, and speak of it as *A Name that none knew but he himself,* Rev. 19. 12, 13. But I must add,

III. Their Exposition is inconsistent with the genuine Sense of these Passages of Scripture.

To clear this I shall make a few Remarks upon their *Exposition* of each of these *Passages.*

As to the *Exposition* they give of *John 1. 1, 2, 3, 10.* (mention'd p. 52.) I might take notice, how strange a Construction they give of those Words, *was with God,* when they expound 'em of *Christ's being taken up into Heaven to be instructed in his Embassage and Ministry.* For they are forc'd for the perverting 'em to invent a Matter of Fact, which there is no Footstep of in the whole History of our Saviour's Life ; tho' had it been true, it was of the greatest Importance, and a particular Relation of it highly needful to confirm our Belief of his Divine

Mission. I might also observe, That that Author supposes the *Name or Appellation of God* here given to *Christ* to be the *Name above every Name* (mention'd by the Apostle, *Phil. 2. 9, 10.*) and yet makes that *Name* to be *common to him with Moses, and Solomon, with Angels and Magistrates*, which looks very like a Contradiction. And he most untruly insinuates that *Moses* is call'd a *God*, as he was *Mediator of the Old Testament*. Whereas he is only call'd a *God to Pharaoh*, *Exod. 7. 1.* But against his *Exposition*, *That all things being made by Christ*, means only, *All things relating to the New Creation were made or effected by him*: And that the *World's being made by him*, imports only, *Its being modell'd and reduc'd to a better State, &c.* I have these three Things to offer.

1. 'Tis false in Matter of Fact, *That all things relating to the New-Creation were done by him.*

All the *Predictions of the Old Testament*, the whole of *John the Baptist's Ministry*, all the *Labours of the Apostles* in propagating the *Gospel*; nay, our Lord's own miraculous Conception, Resurrection, &c. relate to the *New-Creation*, and yet can in no tolerable Sense be said to be *done or effected by the Man Christ Jesus.*

2. *That World was made by him in which he was. He was in the World, and the World was made by him.* But he was in this *material World*, and therefore the *Creation of that is ascrib'd to him.*

3. *That the Evangelist speaks not of his making the Spiritual World, appears by the following Words, The World was made by him, and the World knew him not.* Even that *World* that was made by him knew him not. Which cannot be true of the *Spiritual World*, i. e. of that part of Mankind whom our Saviour has made *New-Creatures*, and has reform'd; for those knew and readily own'd him. To avoid this, they are forc'd to suppose that the Evangelist, in the Compass of one Verse, uses the *World* in three different Senses, and two of 'em directly opposite to one another. For when the Evangelist

faith,

faith, *Christ was in the World*, they understand it of this material *World*. When he adds, *The World was made by him*, they understand it of that part of Mankind that embrac'd the Gospel, and were reform'd by it. When he adds, *that the World knew him not*, they understand it of that part of Mankind that continued Infidel and Unreform'd. But who can ever think that an inspir'd Writer wou'd use such strange Ambiguity as this in a plain and simple Narrative? Especially when such ambiguous Expressions were in so great Danger of being misunderstood, and have actually led the whole Christian Church to believe that the Evangelist asserted Christ to be the Maker of the World, which our Adversaries take to be a pernicious Error? Can they reverence him as an inspired Writer, who thus incautiously plays with an ambiguous Word to the extreme Peril of his Reader?

For their *Exposition* of Col. i. 16, &c. I need only run briefly over it to expose the Absurdity of it.

The Apostle faith, *By Christ were all things created that are in Heaven and that are in Earth*. Cou'd he have us'd any Expressions more full and comprehensive than these? Or any more frequently us'd to express *all the Creatures contain'd in the World*? Nay, things *Invisible* as well as *Visible* were created by him. Even *Thrones and Dominions, Principalities and Powers*.

All things visible were created by him, i. e. say they, "The degenerate state of Mankind was reform'd, "Paganism and Judaism abolish'd, and the Gospel "Oeconomy introduc'd. But where can they find *all things visible, and all things on Earth*, us'd in Scripture for that part of Mankind which was reform'd by the Preaching of the Gospel? We read indeed of *the things that are seen, and which were not made of things that do appear*, Heb. i. 3. But those are meant of this *Visible Creation*. And we read of *all things that are on Earth* frequently mention'd as part of the first Creation. But these Phrases are never us'd

us'd to represent those that renounc'd Judaism and Paganism, and embrac'd Christianity; And yet these are the only, *All things visible, and all things on Earth,* that our Adversaries will allow Christ to have created. For they cannot suppose that the Apostle understands so much as Mankind in general, since it was but a very small part of it that embrac'd the Gospel. So that he shou'd in all reason have only said, *some things visible, and some things on Earth,* were created by him. Besides, the Apostle treats of this *New-Creation* as a distinct thing afterwards at v. 20, 21, &c. But did he thus also create all things *Invisible, Thrones and Dominions, &c?* Did he reform the *Holy Angels* from a state of degeneracy, that never fell into it? Or restore them to the Image and Favour of God, who never fell from it? No. Here his *Creating* does not import any such *New-Creation* at all; For there was no need of it. What does it import then? Why they tell us, *That the Holy Angels were modell'd and dispos'd by him, i.e.* They were subjected to his Authority. But (besides the manifest harshness of this Paraphrase) how comes the Apostle to say, *That the Holy Angels were thus modell'd by Christ?* Did he thus subject 'em to himself? No, this was none of his *Act* at all, but only the *Act of the Father*, and it was by him alone that they were thus modell'd. For 'tis he that put 'em under his Feet, 1 Cor. 15, 28. Besides, Cou'd the Apostle find no fitter way to express the *Holy Angels* being subjected by the Father to Christ, but by saying, they were created by Christ himself? (For that is the most plain and usual sense of the word.) This Inferior World was at first subjected by God to the Dominion of Man. But what shou'd we have thought of Moses, if in his History of the *Creation* he had told us, *That all things both in Earth and Sea were created by Man?* Cou'd we ever imagine that he meant no more, than that God when he made 'em put 'em under his Authority. But what shall we say of Evil Angels? (For they are also call'd *Principalities and Powers*) Why, they are said to be created by Christ, be-

because he rules over 'em with a design to *destroy their usurped Dominion and Power*. So that the same Word, apply'd to *Mankind*, implies *Reforming 'em*, to good Angels *Commanding 'em*, to fallen Angels it signifies *destroying their usurped Power*. But upon the whole, his *Creating all things* comes at last (as the *Bishop of Worcester* had well observ'd) to his *Creating nothing at all*. To such strange Inconsistencies are our Adversaries reduc'd by their bold Attempts to wrest such passages as these from their clear obvious meaning.

For that passage, *Heb. i. 2. By whom he also made the Worlds*, That it is not meant of the *Gospel-Ages or Times*, will appear if we consider, That no place in all the Scripture can be produc'd in which *āwes* is to be understood of the *Gospel-times or Ages*, whereas 'tis evidently us'd by the *Inspired Writer* of this Epistle, for the *World or Universe*. *Heb. ii. 3. By Faith we understand that the Worlds were made by the Word of God*. Even by that *Word or Son of God, by whom*, he is said in this place, *to make 'em*.

Again, If the Inspired Writer had meant the *Gospel-times*, he shou'd not have said that *God has made 'em by his Son*, but that he *is now about to make 'em*. For they were far from being then made. And for those that understand by the *Worlds*, the *World or Ages to come*, i. e. the *Heavenly Regions* and the *Happiness thereof*; They are reduc'd to the necessity of giving us a yet harsher Exposition of the words, when they tell us, That tho' the *World* in that sense be not properly *made by Christ*, (For those heavenly Regions they suppose to be made long before he had a Being) yet he is said to *make 'em*, because he *made 'em ours*, by giving us the Promises of that future Happiness. And what plain Text may not any Man pervert, at that wild and loose rate of Interpreting?

But I must add,

IV. There is one of these Texts which undeniably refers to the *Old Creation*, and cannot be understood of the *Reformation of Mankind by the Gospel*.

To

To clear this, We must observe That the Inspired Writer to the Hebrews saith at v. 8, 9. *To the Son be faith, Thy Throne, O God, is for ever and ever, &c.* and immediately subjoins at v. 10. *And, Thou, Lord, in the beginning hast laid the Foundation of this Earth, and the Heavens are the Work of thy Hands; They shall perish, but thou remainest. And they shall all wax old as doth a Garment. And as a Vesture shalt thou fold them up, and they shall be changed; But thou art the same, and thy Years shall not fail.*

Here indeed our Adversaries' skill in Critics fails 'em, and all the Subtilty they are Masters of will not enable 'em to pervert this Passage, as they do the rest, to speak only of the *New Creation*. For they plainly see, the *Heavens and Earth* here spoken of, shall perish. Whereas the *New Creation* shall be perfected, not destroy'd, shall last for ever, not perish or be changed. And therefore under this strait they are forc'd to a very desperate shift; even to deny, *That the Inspired Writer intended to apply these words to our Blessed Saviour.* But how can that be? Does he not as truly apply this passage taken out of *Psalm 102* to our Saviour, as that taken out of the 45th? Nay, if these words refer not to our *Lord Jesus*, to what purpose are they alledg'd? What do they signifie to prove his Pre-eminence above those *Angels* that are requir'd to worship him; and indeed are under the highest Obligations to do it, if he gave 'em their Being? Nay, why should we scruple to apply to him the *Creation of the Heavens and the Earth* at v. 10: to whom the Inspired Writer had ascrib'd the *Making of the Worlds* at v. 2? All the Business is, That they cou'd more easily pervert those words at v. 2. by interpreting 'em of a *Metaphorical Creation*, than they can those at v. 10. But rather than own Christ as the Maker of this material World, they seem not concern'd what Indignity they put on the Inspired Writer, by making him cite this passage (according to them) to no valuable purpose, nay, rather to a very ill and dangerous one, that

that naturally leads us to what they account a pernicious *Error*.

But because this looks too gross, some of 'em seem willing to grant, That the *Inspired Writer*, did design in citing this passage out of *Psalm 102*, to apply by way of accommodation that passage in it to our *Lord Jesus*, that speaks of the perishing of the old Creation. For they tell us the *Destruction* of this visible World belongs to Christ, tho' the *Creation* of it does not. But we are sure, *To whom the Psalmist* faith, *they shall perish, but thou remainest, To him he had said before, Thou, Lord, hast founded the Earth, &c.* And we are sure the *Inspired Writer*, makes no change of the Person, so that if the latter Clause of this Quotation belong to Christ, so does the former.

And for their Objection against our applying this passage to Christ, viz. That if the Author had believed Christ to be the *Maker of Heaven and Earth*, what need he take so much pains to prove his Superiority to *Angels*, For who doubts of the *Creator* being Superior to his *Creatures*? It will appear to have no weight in it, if we consider, That the Apostle had undertaken to shew, not only the *Dignity of Christ*, as *Heir of all things*, but that he was therefore the *Heir and Lord of all things*, because *they were made by him*. And for this purpose it was proper to cite such passages of the *Old Testament* as attribute the *first Creation* to him. And this was the more needful, because there were both some *Jews* and *Heretics* that ascrib'd the *first Creation* to *Angels*; in opposition to whom the *Inspired Writer* had just occasion to ascribe it to our *Blessed Lord*; which he does by citing this Passage out of a *Psalm*, which the ancient *Jews* had apply'd to the *Messiah* (a).

Having shewn the Vanity of this their most specious *Evasion*, I need not insist long on their

(a) See *The Judgment of the Jewish Church, &c.* p. 38.

III^d Evasion, viz. That tho' it should be allow'd, that these Passages speak properly of the *first Creation of the World*, yet they do not assert, That the *World was made by Christ*, but only *for him*, (i. e.) with a design to subject it to him. For so they render the words *di autē John i. 3, and 10.* And so *Heb. i. 2.*

But the unreasonableness of this Pretence will appear, if we consider,

1. That this sense is no way agreeable to the Original. For if the Apostle had intended to have said, *All things were made for him*, he should have said *di autōv.*

2. This sense is evidently confuted by the words of the Apostle, *Col. i. 16.* where these Two are carefully distinguish'd, and both apply'd to our *Blessed Saviour*. *That all things were made both by him, and for him, di autē kai eis autōv.* Nay, he is therefore said to be the *First-born of the Creation* in the verse foregoing, and to be *before all things* in the verse following (which latter Phrase best explains the Sense of the former) because *all things were made by him*. Whereas it wou'd not prove, *That he is before all things*, because they were *created for him* (i. e. with a design to subject 'em to him) long *before he had a Being*. And to avoid this, I find one of the *Unitarian* Writers straining his Critical Skill, by thus Paraphrasing the Words, *All things were made for him, and to his Service, and he is above all things.* (For so he groundlessly renders πρὸ πάντων). (b) But he is hard put to it, when he is forc'd to make the Inspired Apostle guilty of so gross a *Tautology*, as to say, *All things were made for him, and for him:* For so *eis autōv* undoubtedly signifies, (see *Rom. ii. 36.*) tho' he falsely pretends that *di autē* signifies so too. And I may by the way add, that we are sure from the Text just now cited, *Rom. ii. 36.* that all things are only *for or to him, Of whom, and by (or*

(b) See *Third Collection of Tracts.* Tract I. p. 52.

thro')

thro') whom they are. So that if all things be for or to Christ, 'tis because he is that God of and by whom they are. And if the Unitarians make the Apostle guilty of this Tautology here, they must suppose him to be guilty of it there too, for the Phrases are evidently the same in both Texts. But there no Man will pretend that *ei autēs* and *eis autōy* signifies the same thing.

I shall only add,

3. That the forecited Text, *Heb. 1. 10.* is no way capable of this Evasion. All things must be made by as well as for him, who founded the Earth, and the Work of whose Hands the Heavens are.

Having prov'd against the Socinian Unitarians, that the Scriptures ascribe the Creation of the World to Christ, in the proper sense, I now proceed,

II. To prove, in opposition to the Arian Unitarians, That the Creation of the Word is a solid Evidence of the Almighty Power of him that made it, and (consequently) of his true Deity.

These Adversaries do indeed fairly allow us the plain literal sense of the foremention'd Passages that ascribe the Creation of all things to our Blessed Saviour: But they deny this Inference we draw from it. For they tell us, Our Lord had a *præ-existent Nature*; That in respect of that *Nature* he was the first and most perfect Being that ever God made, and employ'd by him as his *Instrument* in the Creation of the World. And this they suppose he might be, without ascribing Omnipotence to him. Nay, they pretend this their Opinion to be countenanc'd by the Apostle, when he calls our *Lord The First-born of every Creature*, *Col. 1. 15.* and by Christ, when he stiles himself *the beginning of the Creation of God*, *Rev. 3. 14.*

Now to justify the Assertion I have laid down in opposition to these Adversaries, I shall offer the following Considerations.

1. The Scriptures every where appropriate the Works of Creation to God, and exclude all other Beings whatever from the glory of it.

The Author to the Hebrews lays down this as a granted Maxim, *Every House is built by some Man, but he that built all things is God*, Heb. 3. 4. And accordingly throughout the whole Old Testament the great God does every where distinguish himself from all other pretended Deities by this, *That he was the Maker of Heaven and Earth; He every where challenges this as his peculiar Glory, That they, and all things contain'd in 'em, are the Work of his Hands.* 'Tis one God that Created 'em, Mal. 2. 10. As for those Gods that have not created the Heavens and the Earth, he declares, *that they shall perish from the Earth, and from under these Heavens. But he is the true God, that hath made the Earth by his Power, and establish'd the World by his Wisdom*, Jer. 10. 10, 11, 12.

Nay, he positively excludes any other Being from any share in the glory of this illustrious Work. *Thou, (saith Hezekiah) even thou alone, art the God, even thou alone, of all the Kingdoms of the Earth; thou hast made Heaven and Earth*, 2 Kings 19. 15. To the same purpose Nehemiah saith, *Thou, even thou, art Lord alone, thou hast made Heaven, the Heaven of Heavens, with all their Hosts, (those Thrones and Dominions, Principalities and Powers, said to be created by Christ, Col. 1. 16.) the Earth, and all things that are therein, the Seas, and all that is therin, and thou preservest 'em all.* (Compare this with Col. 1. 17. *by him all things consist*, and Heb. 1. 3. *He upholds all things by the word of his Power.*) *And the Host of Heaven worship thee.* (Compare this with Heb. 1. 6. *Let all the Angels of God worship him.*) *He alone (saith Job, speaking of God) spreads out the Heavens*, Job 9. 8. Nay, the Blessed God himself saith, *I have made the Earth, and created Man upon it. I, even my Hands, (i. e. my Power) have stretched out the Heavens, and all their Host have I commanded*, Is. 45. 12. And sure if any Expressions can be decisive in this matter, God's own words must be allow'd to be so, when he so positively declares by the Prophet, *I am the Lord that maketh all things, that stretcheth forth the Heavens alone, and spreadeth abroad the Earth by my*

my self, *If.* 44. 24. How unaccountable and unwar-rantable are these Expressions if the great God us'd another, even a *Created Being*, as his *Minister* and *Instrument* in the great Work of *Creation*? For none is said to do that *alone* and *by himself* which he uses the *assistance* and *ministry* of *another* in the perfor-mance of. Nay, how incxcusable is the *Inspired Writer* to the *Hebrews*, that ascribes this Work of *Creation* to *Christ* in the same Expressions which the *Psal-mist* had us'd concerning the great *Jehovah*, *Thou hast founded the Earth, and the Heavens are the Work of thy Hands!* *Heb.* 1. 10.

But if we allow our Lord *Jesus* to be the same *God* with the *Father*, 'tis no way inconsistent with *God's* making all things by himself, that the *Father* made 'em by his *Son*, his *Eternal Essential Word*. For e-ven the same *Inspired Writers* declare that *God made 'em by his Word, and by the Breath of his Mouth, Psal. 33. 6.* The *Essential Power* of the *Father* and the *Son* are the same: But that leads me to add,

2. The Apostle *Paul* makes the *Creation of the World* a demonstrative proof of his *Eternal Power and God-head* that made it.

For the Invisible things of him (saith he) from the Creation of the World are clearly seen; being understood by the things that are made, even his Eternal Power and Godhead, Rom. 1. 20. But now the Force of this Argument is lost, if a *Being* might make all those things that had *no such Eternal Power and Godhead at all*, but was it self a created and temporary Be-ing, and the voluntary Production of a superior Being.

3. The very Notion of an *Instrument* in the Work of *Creation* seems absurd and inconsistent.

For *God's Creation of the World* is all along ex-press'd in Scripture by his *Commanding things into Being*. Thus in the fore-cited place, *I, even my Hands, have stretched out the Heavens, and all their Hosts have I commanded, If. 45. 12.* So *Pf. 33. 9.* *He spake and it was done, he commanded and it stood fast.* So the same *Psalmist* speaking of the *Heaven-*

of Heavens, faith, He commanded and they were created, Ps. 148. 5. Nay, in the Account given by Moses of the *Creation*, 'tis evident that the Energy of no created Being cou'd intervene between God's *Will* or *Command*, and the *Effect* to be produced. He said, *Let there be Light, and there was Light*, Gen. 1. 3. And what Influence cou'd any Instrument have in such a Production? There is in Creation no pre-existent Matter, and therefore nothing for an Instrument to fix upon.

Besides, when they tell us, that God made this *præ-existent Nature of Christ* his *Instrument* in the *Creation of the World*, they either mean, that he communicated thereto a *finite* or an *infinite Power* in order to his concurring in this Work of Creation. If they say an *infinite Power*, they blasphemously *Deifie a Creature*, by ascribing to it the incommunicable Perfection of the Divine Nature. If only a *finite Power*, such a *finite Power* can signify nothing at all to the Work of *Creation*, which plainly requires no less than a *boundless* or *infinite Power* to effect it. For 'tis the highest Act of Power (the *ultimum quod sic* of Omnipotence) to give Being to that which was nothing before. And nothing can be impossible to the Being that can do this. 'Tis therefore far beyond the Reach of a *finite Power*.

4. The *Creation* of all things is ascrib'd to our *Lord Jesus* in Expressions that exclude him from the Rank of *Creatures*.

He who was God, and by whom all things were made, and without whom not any thing was made that was made, was himself *unmade*, and therefore *Eternal*. He can be no *Creature*, by whom all things were created, and who was before all *Creatures*. He that was before the Mountains were brought forth, and before the Earth or the *World* was form'd, is (in the *Psalmist's Account*) from everlasting to everlasting *God*, Psal. 90. 2.

And for what may be objected from the Apostle's calling our Saviour the First-born of all *Creatures*, (or rather of the whole *Creation*) it will appear to be

be of no Force to prove that Christ himself was a Creature, if we consider that 'tis sufficient to justify his being call'd the *First-born of the whole Creation*, because he transcends all Creatures both in *Duration* and in *Dignity*. He is both *before 'em* in Time, and is the *Lord* and *Heir* of 'em. But it cannot here import his being of the same Nature with 'em, because that would make the Apostle *Paul* both contradict himself in the Reason he adds, *viz.* that *all things were created by him*; and to contradict St. *John*, who faith, *without him nothing was made that was made*, John 1. 3. And the Apostle himself explains his own Sense, when at v. 17. he adds, *that he was before all things*. And 'tis observable that the *Phrase* is alter'd, when the Apostle by *First-born* means one of the same Nature. See at v. 18. and at *Rom.* 8. 29. as will appear to such as can consult the Original.

And for Christ's being call'd the *Beginning of the Creation of God*; the Word ἀρχὴ, when it does not refer to *Time*, does usually signify either the *efficient Cause*, or the *Head* and *Chief*: And neither of those Senses implies our *Lord* to be himself a *Creature*, but rather implies the contrary.

Having thus prov'd both that the Scriptures ascribe the *Creation of the World* to our *Blessed Saviour*, and that his *Creating* it is a demonstrative Argument of his *Almighty Power*, I shall only briefly subjoin, that the Scriptures ascribe to our *Blessed Lord* other *Works* that are the Effects of an *Almighty Power*, and are in Scripture appropriated to the *Blessed God*.

Thus what the *Psalmist* ascribes to the great *Jehovah* at *Psal.* 14. 30. the inspired Writer to the *Hebrews* ascribes to the Son of God, *that he upholds all things by the Word of his Power*. 'Tis God that *quickeneth the Dead*, 'tis he alone that *can kill and make alive*, Rom. 4. 17. 2 Kings 5. 7. And yet our *Lord Jesus* attributes to himself *the Power of quickening whom he will*. He can by his commanding *Voice cause the Dead to hear*, and rise out of their

Graves, John 5. 21, 25, 28. And his thus raising the Dead, and changing our vile Body to fashion it like to his glorious Body, is by the Apostle Paul said to be effected, according to the working of his mighty Power, whereby he is able to subdue all things to himself, Phil. 3. 21. Expressions that import his Power to be absolute and irresistible.

Having thus shewn, that the Scriptures ascribe such absolute Omnipotence to our Blessed Lord, I come,

II. To examine what the Author has alledg'd to perswade us, that our Blessed Saviour himself disclaims this Perfection.

"'Tis most evident, saith he, that our Lord Jesus,
 "whatever Power he had) confesses again and again,
 "that he had not infinite Power of himself, John 5.
 "30. Of my self I can do nothing. He had been
 "speaking of great Miracles, viz. Raising the Dead,
 "and Executing all Judgment; but all along takes
 "care Men should know his Sufficiency for these
 "things was of God the Father. In the Beginning of
 "the Discourse, ver. 19. The Son can do nothing but
 "what he sees the Father do. So in the middle, v.
 "26, 27. The Father has given the Son to have
 "Life in himself. And as if he could never too
 "much inculcate this great Truth, he adds towards the
 "Conclusion, I can do nothing of my self, or from
 "nothing that is my self do I draw this Power and
 "Authority. Sure this is not the Voice of God, but
 "of a Man! For the most High can receive from
 "none; He cannot be made more mighty or wise, &c.
 "because to absolute Perfection can be no Addition.
 "And since Power in God is an Essential Perfection,
 "it follows that if it be deriv'd, then so is the Essence
 "and Being it self, which is Blasphemy against the
 "most High. For 'tis to Ungod him, to number him
 "among poor, dependent, derivative Beings. Whilst
 "the Supreme God indeed is only he who is the first
 "Cause, and absolute Original of all.

Answ. It is no good Argument of the Author's Impartiality in his Enquiries, that he only picks out

a few Expressions that seem to favour the Opinion he has embrac'd, without taking the least Notice of the Evidence suggested in the Context on the other Side. And that he does so in this Place, will appear upon a fuller View of the whole Passage.

We read at ver. 16. *that the Jews sought to kill our Lord Jesus*, because he had wrought a miraculous Cure *on the Sabbath Day*. Our Lord answers 'em, *My Father worketh hitherto, and I work*; q. d. tho' my Father is said to rest on the Seventh Day from the Works of Creation, yet he does still work in the continued Administrations of his Providence on the Sabbath Day, and I (who am his Son, and therefore One with him) do also work on that Day, and do nothing herein contrary to his Will. Upon this we read, *that the Jews sought the more to kill him*, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal to God. Or, as the Words may be more truly rendered, because he call'd God his own Father, making himself equal to God, i. e. call'd him his Father in so peculiar a Sense as argu'd his Equality to him in Power and Dominion. Now according to our Author, the Jews charge our Blessed Lord with the highest Blasphemy that he can be guilty of, and very justly according to his Sentiments, if they did not mistake his Meaning. It must therefore be duly consider'd, whether our Lord disowns this Sense they put on his Words, and faith any thing to undeceive 'em, and convince 'em that he meant no such thing. And if it appear that what he faith rather justifies the Sense they put on his Words than disowns it, it will thence follow, that he owns the Charge, that he did so call God his Father as to make himself equal to him.

Our Lord begins at his Reply at ver. 19. *Verily, verily, I say unto you, The Son can do nothing of himself, except he see the Father doing it. For whatsoever things he (i. e. the Father) does, those things the Son does likewise.* Now the Meaning is not as our Author wou'd insinuate, *That the Son can do nothing by any Power of*

his own : But, *That he can do nothing but what he sees the Father do*, i. e. nothing but what is conformable to his Example, and his Will and Order ; or as in the next ver. *Nothing but what the Father, who loves him, shews him*, i. e. directs and orders to be done in order to his own Glory. But that his Power is the same with his Father's he plainly intimates, when he faith in the following Words, *That whatever things the Father does, the same things does the Son likewise*, (for 'tis in the Original *ταὐτά*) ; so that we may more justly cry out than our Author, *Sure this is the Voice of a God, and not of a Man !* For what Creature can or dare to pretend that whatever the Father Almighty do's, he can do the very same ? And how plainly does he that faith this, *equalize himself to the Father*, as possest of the same *Essential Power* with him ? And so he does again at v. 21. *For as the Father raiseth up the Dead, and quickneth them, so does the Son quicken whom he will.* And thus to raise and quicken the Dead at his own Pleasure, is evidently the peculiar Effect of an Almighty Power, Rom. 4. 17. 2 Kings 5. 7. And tho' it is said at v. 24. *That as the Father hath Life in himself, so he has given the Son to have Life in himself :* This does by no means imply the Son to be such a *Dependent Derivative Being* as *Creatures* are, but the contrary. *For to have Life in himself, and a Capacity of imparting it to whom he will*, is the peculiar Perfection of the *Self-living God*. And the Father's giving this to the Son imports not a voluntary Gift, but his communicating this and all other Divine Perfections to him by a necessary Eternal Act (which Divines call *Eternal Generation*). 'Tis true indeed, an *Authority or Right* to judge the World mention'd at ver. 22. and 27. is a voluntary Gift, which our Author unadvisedly confounds with Christ's *Essential Power* : And that *Authority* belongs to Christ as *Mediator*, and is to be exercis'd by him in our Nature as he is the *Son of Man* ; as our Lord plainly tells us at ver. 27. *He hath given him Authority to execute Judgment also because he is the Son of Man.* Whereby he both intimates, that he should judge the World in that *Human*

man Nature that he assum'd, and shou'd have this Honour conferr'd on him for assuming it, *viz.* That the World shou'd not be Judged by the Father, but all Judgment committed to the Son. But for the Essential Power whereby the Dead shou'd be rais'd in order to their being judg'd, that belongs not to him as *Man*, but as the *Eternal Son of God*. *The Dead* (saith he at ver. 25.) *shall hear the Voice of the Son of God, and they that hear shall live.* And here 'tis manifest that our Saviour plainly distinguishes these two Titles or Characters that belong to him, *viz.* The *Son of God*, and the *Son of Man*. And makes the former the Ground of his *Divine Power or Might*, the latter of his *Delegated Authority*. And for what our Saviour adds in the Conclusion, *I can of my self do nothing, as I hear, I judge, and my Judgment is just, because I seek not my own Will, but the Will of the Father that sent me;* these Words refer not at all to his *Essential Power of Working*, but to his accurate Observance of the Father's Will in all his judicial Proceedings, to which his *Human Will* was entirely conformable, and his *Divine* the same with it.

But because I do allow the *Essential Power* of the *Son of God* to be communicated to him by the *Father*, I must take some Notice of his Reasoning against it.

“ Since Power in God is an *Essential Perfection*, it follows that if it be deriv'd, then so is the *Essence* or Being it self.

Answ. If by being deriv'd he means communicated by the *Father* to the *Son*, not by a voluntary Act, but by the *Son's* necessary Eternal Emanation from him, we grant that the *Son* thus derives his *Essence* or *Divine Nature* from the *Father*. What then?

“ Why this (says the Author) is Blasphemy against the most High, for 'tis to Ungod him, to number him among poor, dependent, derivative Beings:

“ Whilst he who is the Supreme God is only he who is the first Cause and absolute Original of all.

Answ. If by poor, dependent, derivative Beings, he mean such as are the voluntary Productions of a Being distinct from themselves, that depend on his meer Pleasure for their Existence and the Continu-

ation thereof, I deny that the Son of God is any such poor, dependent, derivative Being, or that he is number'd among such by our Concession, That the Father communicates the Divine Nature, and the Perfections thereof, to him by a Necessary, Eternal and Permanent Act. Nor is he hereby constituted another Being from the Father at all, but only another Person in the Godhead. Nor does this hinder him from being the Supreme God, i. e. the first Cause and absolute Original of all other Beings (as I have shewn the Scriptures assert him to be) tho' he be not first in the Godhead in respect of the Order of Subsistence and Operation between those Sacred Three that are the One Supreme God.

But the Author adds, our Lord considers himself here in Opposition to his Father, who (he saith) gave him all Power. Now if he had such an Eternal Divine Word, united more nearly to him than the Father, surely he wou'd have own'd his Power to be from that Word or Divine Son.

Answ. There is no such Phrase in all the Context as the Father's giving all Power to our Blessed Lord, but only giving him Authority to execute Judgment, because he is the Son of Man, at ver. 27. But to pass by that. By Power the Author either means Might and Strength, or Authority. If the former; 'tis evident, That this Almighty Power belongs to Christ as the Eternal Word or Son of God. And he is possest of it by a necessary Eternal Emanation from the Father, who communicates it by a necessary, not an arbitrary, free Act. And this Power the Man Christ Jesus was never possest of at all, no more than of any other incomunicable Perfections of the Divine Nature. If by Power he means, Authority to judge the World (which is all the Text here speaks of) we own this to be the Father's voluntary Gift, and that the Human Nature is employ'd in the Exercise of it. And this Authority shou'd in all reason be deriv'd from the Father, who sustains the Character of Supreme Lawgiver, not from the Eternal Word, who assum'd the Office of Mediator.

He concludes, "How comes he to ascribe nothing to
 "that, since 'tis suppos'd to be equal in Power to the
 "Father himself, and more nearly ally'd to Jesus Christ
 "as the Operating Principle in him. So John 14. 10.
 "My Father in me does the Works, by which 'tis
 "evident, There was no Divine Agent in and with
 "him but the Father. He only has all Power of himself,
 "and needs no Assistance.

Answ. I have already shewn him, That our Lord Jesus, as the Eternal Word or Son of God, does claim a Divine Almighty Power, in telling us, That whatever things the Father does, he the Son does the same likewise. But against this he starts a new Argument from John 14. 10. where our Lord said to Philip, Believest thou not that I am in the Father, and the Father in me? The Words that I speak unto you, I speak not of my self, but the Father that dwells in me, he does the Works. And in the next ver. Believe me that I am in the Father, and the Father in me, or else believe me for the Works sake. But what wou'd our Author infer hence? He cannot reasonably conclude more from hence, than that the Works of our Lord Jesus proceeded from that Almighty Power that was both in the Father and in Him. So that by those very Works the Father himself attested the Mission of the Son, and his Unity in Nature and Essence with himself. Thus also the miraculous Works of Christ are frequently ascrib'd to the Holy Spirit, and the imputing them to a Diabolical Power is condemn'd as the unpardonable Blasphemy against the Holy Ghost. But because both the Father and the Holy Spirit did dwell and operate in the Human Nature of Christ; it will not follow, that the Eternal Word did not do so too, and that in a peculiar and more eminent manner. Christ indeed as a Prophet rais'd from among his Brethren, and sent on the Father's Embassy, was to manage that Office under the Inspiration and Conduct of that Holy Spirit that was given to him without measure, and to confirm his Mission by those miraculous Operations of the Holy Spirit, that were the Father's Credentials.

4 A VINDICATION of the

dentials. And for this reason these Works are imputed so often to the *Holy Spirit* and to the *Father*, and not because the *Eternal Word* was destitute of the Power of doing 'em. (a)

And now let the *Author* consider, whether these Passages in which he pretends our *Saviour disclaims Almighty Power*, and which are capable of so easy a Solution which the Context it self leads us to, are to be put in the Ballance with those that so manifestly ascribe the *Creation* to him, that undoubted Demonstration of the *Eternal Power and Godhead* of the *Creator*? And whether he be not in Danger of blaspheming our *Saviour* by thus *Ungodding him*, and *numbering him with poor, derivative, dependent Beings*? For among such he is pleas'd to rank him.

Having dispatch'd this Head of *Absolute Power*, I come next to that,

II. Of *Supreme Absolute Goodness*. This I fully agree with the Author to be a prime Character of the Supreme Being.

And therefore I shall, First, briefly shew, That such *Absolute Goodness* belongs to our *Blessed Saviour*; and, Secondly, consider what he alledges to persuade us that our *Saviour disclaims it*.

First, I shall briefly shew, That our *Blessed Saviour* is posseſt of such *Supreme Absolute Goodness*.

Now this *Supreme Goodness* discovers it self to us these two ways; Either,

1. By *Communicating Being to all Creatures*. Or,
2. By *Redeeming and Recovering 'em when Self-destroy'd and Lost*.

1. I have already shewn, That our *Lord has given Being to all Creatures*.

And I need not enlarge to shew, That is an Effect of *Goodness*, as well as *Power*, truly *Divine* and *Infinite*. And,

(a) See Dr. *Whitby's* Preface to his *Commentary on John*.

2. For the Redemption and Recovery of Guilty and Self-destroyed Sinners, I hope I need not prove to any that pretends to the Name of a Christian, that this Work is ascrib'd to our *Blessed Saviour*.

And one wou'd think there is as little need to prove, that this is an Effect of Supreme Goodness and Infinite Love. I am sure 'tis a *Love* that the Apostle Paul invites us to comprehend the breadth and length, and height and depth of, and tells us, that it surpasses all our Knowledge, *Eph. 3. 18, 19.* Nay, 'tis a *Goodness* and *Love* so truly *Divine*, as to warrant our ascribing in our most solemn Devotions, the same *Eternal Glory and Dominion*, to him who thus lov'd us, and wash'd us from our sins in his own Blood, &c. which we elsewhere ascribe unto the Father, *Rev. 1. 5.* compar'd with *1 Pet. 5, 11.* (as I shall more fully shew anon). And indeed his Love will appear thus boundless and incomprehensible, and truly worthy of Eternal Adoration, if we consider our *Blessed Saviour* as the *Eternal Word*, who not only assum'd our Nature into a vital indissoluble Union, but in that very Nature stoop'd so low as to die in the stead of such Rebels and Enemies as we were, and to shed his precious Blood for the Expiation of our Guilt. And so we are taught to consider him, as one who was in the Form of God, and had appear'd with all the marks of divine Majesty and Glory, but for our sakes divest'd himself of all that external Glory, took on him the Form of a Servant, and was made in the Likeness of Men; Nay, being found in the fashion of Man, he humbled himself yet lower, even to so astonishing a degree, as to become obedient to Death, even the Death of the Cross, *Phil. 2. 7, 8.* For when we contemplate the infinite distance and disproportion there is between the divine Nature and Ours, we cannot but see, Here is an Instance of Love, not only beyond all example or parallel of Human Love, but sufficient to justifie the highest Commendations the Scriptures give of it, sufficient to raise and entertain the admiring thoughts and views of Angels and Men. For what Love can be greater than

than this, that the *Prince of Life* and *Lord of Glory*, shou'd in our Nature and Stead submit to the *painful, and shameful, and accursed Death of the Cross?*

But if, with our Adversaries, we shou'd conceive of our *Blessed Saviour* only as a Creature, as a *Man*, or (in our Author's Phrase) a *poor, derivative, dependent Being*, who laid down his Life for us, and that with the prospect of the highest Dignity and Glory that a Creature is capable of, as the Reward of his Sufferings, Then indeed his Goodness and Love is but finite, and may be easily comprehended, and is far from surpassing our Knowledge, and wou'd be as far from warranting either such high Elogiums of it as the Inspired Writers give us, or the Doxologies they direct us to offer on the account of it. And no wonder that those that think there is no more in the Dying Love of our Saviour, shou'd deny him to be posses'd of *Supreme Goodness*. But whose Opinion and the Consequences thereof are most conformable to the Language of Scripture, *Ours or Theirs*, I freely leave to every serious Christian to judge.

And proceed,

Secondly, To examine, what the Author has alledg'd to persuade us, that our *Blessed Saviour* disclaims any such supreme Absolute Goodness.

And here his whole Proof relies on one single Passage.

“ *Our Lord (faith he) expressly disclaims this Character, Matt. 19. 17. Why callest thou me Good? There is none good but One, that is God. Where 'tis most evident that he distinguishes himself from God, as not the same with him, and denies of himself what he affirms of God. And for that Divine Perfection of supreme infinite Goodness, he challenges the Man for presuming to say what seem'd to attribute it to him, and leads him off to another, who, and who only, was more eminently so.* ”

Answe. I deny that our Saviour does either expressly disclaim the Character of Good, or distinguish himself from God as not the same with him; which is all the foundation of the Author's Reasoning from this

this Text. We do not (as the Author groundlessly imputes to us) suppose our Saviour's Meaning to be, *I know Man, thou dost not take me for God, as I am, Why then dost thou give me the Title that belongs to him only?* For we do not suppose that our Saviour design'd to discover his Deity to him at this time. Nor did the young Man's Question give him any occasion for it. Nor do we think that the young Man took our Saviour to be God, when he call'd him *Good*, or that he paid him any more than a *civil Respect*; but 'tis probable (from his giving him the Title of *good Master*) that the young Man did take him for a *Rabbi* or *Doctor* of eminent Piety and Sanctity. And we know the *Jewish Rabbi's* affected such pompous and swelling Titles. See Matt. 28. from 7 to the 11th ver. Accordingly the Young Man addresses him in the common strain they us'd to the Jewish Doctors. Now our Blessed Lord, to discountenance this Affectation of High Titles, and set before this young Man an Example of Humility, in opposition to the Vanity and Self-conceit he discover'd, intimates to him that the Title he gave him was in its highest Sense proper only for God, and not for such a one as he took him to be, *viz.* a *Rabbi* or *Teacher of the Law*. And the Man does not say (as our Author pretends) *what Jesus Christ thought too much to be said of himself*, but only *what was too much to be said according to those apprehensions he knew that he had of him*. Nor was it at all necessary that our Blessed Saviour shou'd rectify his apprehensions at this time by discovering his Deity to him. He that had charg'd his own *Disciples* a little before, *That they should tell no Man, that he was Jesus the Christ, or Messiah*, Mat. 16. 20. (tho' he really was so, and intended in due time openly to claim that Title) might much more think it incongruous to reveal and assert his Deity to this young *Proselyte*. For that were to have gravell'd a raw *Catechumen* at first dash with the sublimest *Mystery of Christian Godliness*. He must be first taught to own him as the *Messiah*, before he was fit to be in-

instructed in the *Dignity* and *highest Characters* that belong'd to him *as such*. So that our Saviour's Case was like that of a *Prince* that walks *incognito*, and in *disguise*; He had *divested himself* of that *External Glory* that was the *Form of God*; to put on that of a *Servant*. And shou'd such a *Prince* in *disguise* be accosted by any that knew him not, with *Complements* too high for a *Subject*; Might he not say, *Why do you give me a Title more proper to be given your Prince!* This wou'd indeed argue that he design'd at present to *conceal*, but by no means to *deny* or *disown*, his *Royal Authority*. And the Cases being parallel, the *Author* very unreasonably infers from the like Expressions, that our *Saviour* here *disowns his Goodness*. Nor was there any necessity that the Evangelists in recording this passage shou'd enter a Caution, That Christ did not intend by these words to deny that he was *Good*, and *truly God*. The Title of *God* they so often give to him, and that matchless *Grace of our Lord Jesus*, which elsewhere the Inspired Writers of the New Testament so largely on all occasions extol, was sufficient to guard any considerate Reader from so grossly misinterpreting such an occasional passage. And therefore for the *Author* to cry out on this occasion, “ ‘Tis astonishing to see what violence is offer'd to this Sacred Text by such as maintain the Equality of Jesus Christ to God his Father, when he has said nothing of any weight against the common Exposition but what is founded on his own misrepresentation of it, shews us, How Natural it is, when Reason and Argument fail, to bear the World down with meer Confidence. For his Reasonings are scarce any where thro' his Book so trifling and weak as on this Head, on which he makes this vehement Exclamation without the least tolerable ground. ’Tis much more astonishing that a Man of his Abilities shou'd lay so mighty stress on so weak an Argument, for ’tis he offers real violence to our Saviour's words to make 'em serve his purpose, when he pretends, *That our Saviour apparently denies, That he was Good in as high a sense as God his Father.*

I proceed to the

Third Perfection, of *Absolute Omnipotence*, or Unlimited Knowledge of all things, past, present and to come.

In treating of this part of the Argument, I shall

First, *Prove the Holy Scriptures do ascribe such Absolute Omnipotence to our Blessed Lord.*

Secondly, *Examine what the Author has offer'd to the contrary.*

First, I shall prove, *That the Holy Scriptures ascribe such absolute Omnipotence to our Blessed Lord.*

And here I shall have occasion to consider what the Author has offer'd to invalidate the Proofs commonly brought to evince that this Perfection belongs to our *Blessed Saviour*.

I. We argue from those many Passages in the New Testament, wherein the Knowledge of all things is ascribed to our *Lord Jesus*. Such as those John 2. 23, 24, 25. Many believed on his Name when they saw the Miracles which he did. But Jesus did not commit himself to 'em, because he knew all Men; and needed not that any shou'd testify of Men, for he knew what was in Man. So John 16. 30. Now we are sure that thou knowest all things and needest not that any Man should ask thee. By this we believe that thou camest forth from God. And again John 21. 17. Lord, Thou knowest all things, Thou knowest that I love thee. Now we conclude, That an Universal Unlimited Knowledge belongs to him, according to the plain sense of these Expressions.

To this the Author replies, That "these words are intended only to express a great and comprehensive Knowledge. As will appear (he saith)

" 1. *By Christ's own words, who knew not the day of Judgment.*

Answ. This I shall afterwards consider as his main Objection.

2. " *In that it was common to ascribe all Knowledge to Men of extraordinary Wisdom. (As he endeavours to shew by several Instances.)*

Now

Now this I deny, nor do any of the Instances he alledges prove it.

The *Woman of Tekoah* never meant to ascribe to *David* any more than an accurate Knowledge of all the Affairs of his own Kingdom, when she tells him, *My Lord knows all things on Earth, and is as wise as an Angel*, 2 Sam. 14. 20. And she imputes this Knowledge only to his Sagacity and Wisdom: Besides the Expressions themselves appear at first view *hyperbolical*, and have an air of *Court flattery* in 'em.

For that of *Christians* being said to know all things; The Context restrains it to those things which the *Anointing* teaches all Christians, i. e. the necessary Doctrines of the Gospel.

And for the words of *Simon* concerning our *Lord*, *If this Man were a Prophet, he wou'd know what manner of Woman this is*, Luke 7. 39. They rather charge him (as some think) for a defect of *Holiness* than of *Knowledge*, viz. That he was not sufficiently inquisitive to know who this Woman was that touch'd him; as the *Pharisees* usually were very nice and scrupulous least they shou'd be defiled by the touch of such as they call'd Sinners. But if they refer to his *Knowledge*, and imply, That *Simon* thought a Prophet might by Revelation ordinarily so far know a notorious Sinner as was requisite to his avoiding the Defilement of being touch'd by such a one: This signifies nothing to prove, That they thought their Prophets knew all things.

And for the *Woman of Samaria*, she might justly conclude our *Lord* to be a *Prophet* from his discovering her secret acts to her; but it does by no means then follow, That either *Jews* or *Samaritans* thought their Prophets knew the secrets of all Men, and much less that they knew all things, which the Disciples in the Places alledg'd ascribe to our *Blessed Saviour*, and to which there is nothing parallel in all these Instances. But

3. The Author adds, " 'Tis evident, that the Disciples by attributing all Knowledge to Christ, intended

" tended no more than to ascribe to him such great Knowledge as a Created Being is capable of, because they infer no more from it than this, Now we believe that thou camest forth from God, i. e. Not that he was God, but One sent of God.

Answ. The Author has no reason to conclude from these words, *Now we believe thou cameſt forth from God*, that the Disciples inferred no more than Christ's being sent forth of God, as other Prophets were. For they are not said to *come forth from God*, when they are sent on his Message. And that our Lord, to whose own words (at ver. 28.) the Disciples refer, intended to affirm more of himself, when he saith, *I came forth from the Father*, than merely his being sent as a great Prophet, we have just ground to suppose. For elsewhere he declares his own Nature to be as incomprehensible as that of the Father. *No Man knows the Son but the Father, and no Man knows the Father but the Son, and to whomsoever the Son will reveal him*, Mat. 11. 27. Again we are told, John 1. 18. *No Man hath seen God at any time, the only begotten Son which is in the Bosom of the Father, he has declared him*. Where the only-begotten Son of the Father is distinguish'd from all Men, and consequently from all meer Prophets, as one whose peculiar Privilege it was to be in the Bosom of the Father, acquainted with all his Councils, and therefore capable to declare 'em. And our Blessed Lord, as the only-begotten Son of God, plainly equals his own Knowledge with the Father's, when he tells his Disciples, *That the Spirit of Truth whom he would send, shou'd glorify him. For (faith he) he shall receive of mine, and shall shew it to you. All things that the Father hath are mine, therefore said I, that he shall take of mine, and shall shew it unto you*, John 16. 13, 14, 15. And to the like purpose our Lord saith, John 6. 46. *Not that any Man hath seen the Father, save he which is of God,* (δῶν παρὰ τὸ Θεόν, He that hath his Essence from God) *he hath seen the Father*. And 'tis observable that our Blessed Saviour gives himself this Character, in opposition to the Jews,

that said, *Is not this Jesus the Son of Joseph, whose Father and Mother we know?* How is it then that he saith, *I came down from Heaven?* He justifies what he had said, *That he came down from Heaven,* and had a higher Descent than that from his Mother on Earth, as the *only-begotten Son of God,* who had his Essence from him, and whose peculiar Privilege it was to see him. So, that our Author's only and considerable Objection against the Obvious Sense of these Passages appears to be founded on a mistaken Supposition, That the Disciples inferr'd no more from that *Knowledge of all things,* which they ascribe to him, than that *he was the greatest of Prophets.*

And for what our Author subjoins at the Conclusion of this first Argument for the Omnipotence of Christ, “*That tho' Christ should be allow'd to know all things which actually are, unless he know all Futureties too, it would not prove his infinite Omnipotence;* I shall have occasion to consider it under the next Head.

I shall only add, That in that passage of the Apostle Peter's, *Lord, thou knowest all things, thou knowest that I love thee,* 'tis manifest, that the Apostle infers Christ's Knowledge of the hidden Disposition of his very Soul towards him, from the boundless extent of his Knowledge, q. d. The secrets of my Heart cannot be hid from thee, to whom all things are known. And if such all-comprehensive Knowledge had not belong'd to our *Blessed Saviour,* we might reasonably expect that he wou'd have check'd this excessive Language of the *Apostle* here, or at least he wou'd not have so openly countenanc'd and approv'd the like Language from the rest of the *Disciples*, as he plainly does, *John 16. 31.*

But the Language of the *Apostles* will appear no way hyperbolical, if we consider, That our *Lord* himself more fully claims such *Omnipotence.* But this leads me to the

11d Argument for the *Omnipotence of Christ*, drawn from those Passages of Scripture that ascribe to him that

that Knowledge of the Hearts of Men, which is peculiar to the divine Understanding.

That the Knowledge of the Hearts of Men is peculiar to an Omnipotent Being, even to the All-knowing God, is evident from several Passages of Scripture.

It was so in the Judgment of the wisest of Men, Solomon, as is evident from that passage in his Prayer at the Dedication of the Temple, when he requests, *That God may give every Supplicant, according to his Ways, whose Heart (saith he) thou knowest, For thou, even thou only, knowest the Hearts of all the Children of Men,* 1 Kings 8. 38, 39. So the Psalmist makes it the peculiar Glory of him whose Throne is in Heaven, *That his Eyes behold, and his Eye-lids try the Children of Men,* Psal. 11. 4. Nay the Psalmist elsewhere mentions it as one eminent Instance of that Knowledge of God, which appear'd to him so wonderful and incomprehensible, *That he had search'd and known him, That he was not only acquainted with his ways, but even understood his thoughts afar off,* Psal. 139. 1, 2, 3, &c. And sure that one passage of the Prophet Jeremiah is sufficient to put this matter past all reasonable doubt, when he brings in the Blessed God, assuming this to himself as the incommunicable Privilege and Glory of his infinite Mind, *The Heart of Man is deceitful and desperately wicked, Who can know it?* q. d. No Creature whatever can pretend to so marvellous a Knowledge as this. It exceeds the limited Capacity of a finite Mind. The Blessed God therefore assumes it to himself as his peculiar Perfection, *I the Lord search the Heart, I try the Reins, to give to every Man according to his ways, and according to the fruit of their doings,* Jer. 17. 9, 10.

Now that the Scriptures do ascribe this Knowledge of Mens Hearts (which they thus appropriate to God) to our Blessed Saviour, is no less evident: And that not only from several of the Passages mention'd before, and many others that might be added, but from our Lord's express Declaration. *The Churches (saith he) shall know that I am he, which searches the Hearts and the Reins, and will give to every Man according to their*

their Works, Rev. 2. 23. And the Apostle *Paul* to the same purpose declares, That our Lord Jesus will come to bring the hidden works of Darkness to Light, and to make manifest the Counsels of all Hearts, 1 Cor. 4. 5.

Now one wou'd think this Argument to be clear and decisive in this Dispute, when what the great *Jehovah* appropriates to himself in the *Prophet*, Our Blessed Saviour so openly lays Claim to in this remarkable Passage. But the Author has offer'd two things to take off the force of it, which I must consider.

To this purpose he proposes to consider, " 1. In what sense the searching and knowing the Heart is peculiar to God, and incommunicable to others. 2. To shew, That tho' it be peculiar to God in one sense, yet in another sense it may be attributed to another that is not the most High God.

As to the first (he faith) " Tho' Solomon say, Thou Lord only knowest the Hearts of all Men, yet what if I say, That 'tis no wonder that Solomon shou'd not know of any other to whom that Excellency was Communicated, since he understood not the Mystery of the unsearchable Riches and fulness of Christ, &c.

Answ. If our Author think fit to say so, We shall think fit to believe, That *Solomon* was wiser then he, and deliver'd his *Prayer* by a diviner Inspiration than appears in his *Book*. Especially when we find not only other *Inspired Writers* concurring with him, but even the *Blessed God* appropriating this Knowledge to himself, and distinguishing himself thereby from all Creatures whatsoever.

But he adds, " That such Expressions appropriating some Perfections to God do only import, that he has no Equal to him therein, and that they belong to him in an Eminent sense. As when 'tis said God is only wise, Rom. 16. 27. God only hath immortality, 1 Tim. 6. 6. And accordingly, when the Scriptures appropriate the Knowledge of Mens Hearts to God, they mean only, That there is none knows the Heart so

universally, so immediately and independently as he.
 So that he reckons we argue but weakly from Christ's
 knowing Mens Hearts, that he is God, unless we
 shew that he knows 'em in the same excellent and in-
 dependent manner and degree as the Father. But for
 knowing Mens Hearts in a lower sense, by Revela-
 tion, he tells us, This has been communicated to Pro-
 phets, and Apostles, 2 Kings 6.12. 1 Cor. 12.10.
 Acts 5. And this way Christ may know 'em much
 more. Searching the Heart importing the accuracy
 of Knowledge, not the manner of attaining it.

Answ. That some of God's Perfections, as his *Wisdom, Power, Knowledge, &c.* are communicable, I freely grant. But I must tell our *Author*, There are some *Acts* flowing from these Perfections that are peculiar to God, and incomunicable to any Created Being. So is that *Act* of his *Power*, *The making a Thing out of nothing*. And so (if we may believe the Scriptures) is that *Act* of the *Divine Understanding*, *The knowing the Hearts of Men*, i. e. *The knowing 'em by Immediate Intuition*. For as to that *Knowledge* of 'em that is by *Revelation* from another, or is only *Conjectural*, it no way belongs to God at all, and none doubts but a *Prophet* or an *Apostle*, or the *Man Christ Jesus*, may thus know the *Hearts of Men*. The Question then is, Whether the *Blessed God* have not a peculiar way of *Knowing the Hearts of Men*, viz. *by immediate Intuition*, that is incomunicable to any other Being? If he have, it must then be enquir'd, Whether our *Lord Jesus* does not challenge to himself that very way of *Knowing the Hearts of Men*? That God has a peculiar way of *Knowing Mens Hearts*, viz. *Universally, Immediately, and Independently*, our *Author* grants: And so must any Man that duly considers the Absolute Perfection of the Divine Understanding, and the unavoidable Imperfection of a finite Mind. Now I wou'd only ask him, Whether the *Blessed God* does not intend to assert his own peculiar way of *Knowing the Hearts of Men*, when he saith, *I the Lord search the Heart and try the Reins?* 'Tis evident that he

does so, because hereby he represents that perfect Knowledge of the deceitful Heart of Man, that absolutely distinguishes him from all Creatures whatever. *The Heart of Man is deceitful above all things, &c. Who can know it? I the Lord search the Hearts, &c.* Now if these Expressions represent God's peculiar and perfect way of Knowing Mens Hearts (as they must do, in order to their distinguishing him from all Created Beings) then that very perfect and peculiar way of Knowing Mens Hearts belongs to our *Lord Jesus*. For our *Blessed Saviour* asserts his Knowledge in those very Expressions, and that in the most emphatical manner. Our *Author*, that asserts the Knowledge of Christ's Human Nature to be so extensive, will not sure imagine him to be ignorant that the *Blessed God* had by the Prophet *Jeremy* represented his own *Universal, Immediate, Independent Knowledge* of the Heatts of Men by these Expressions. And yet our *Lord Jesus* uses the same to express his own Knowledge of 'em. Nay he does not barely say, *I search the Hearts, &c.* But *the Churches shall know that I am he that searches the Hearts, &c.* q. d. I am that *Jehovah* whom the Prophet there describes as the *Searcher of the Hearts and Reins*. Now if our *Lord* intended to apply this Passage of the *Prophet* to himself in the Sense there intended, our Point is gain'd, and there is no Room to dispute his *Omniscience*. If he did not, but only intended to apply these words to himself in a lower Sense, (*viz.* of his Understanding 'em by *Revelation from another*, or by *probable Conjecture*) nay in a Sense that could not agree to the *Blessed God*, we cannot excuse his words from palpable Blasphemy, and much less from the greatest Imprudence, and Neglect of his Father's Honour, since they so naturally lead all that read 'em to ascribe to *him*, whom the *Author* supposes but a *finite Creature*, the same Knowledge of Men's Hearts which the *Prophet* had appropriated to the great *Jehovah* before.

Nay, I may here, to confirm this Argument, add, that as the Scriptures assign two Grounds of God's perfect

perfect and immediate Knowledge of Men's Hearts, viz. partly his having made 'em, (a) and partly his intimate Presence with 'em, (b) So both these Grounds of it belong to our *Blessed Saviour*. I have already shewn, that he made 'em; and he himself asserts his own Omnipresence, when he promises that where two or three are gathered together in his Name, he will be there in the midst of 'em, Matth. 18. 20. See also Matth. 18. last ver. John 14. 20, 23. And if it should be pretended that those Texts speak of Christ's *Spiritual Presence* by the Influences of his Grace, this wou'd rather confirm than invalidate this Proof of his *Omniscience*. For as we therefore prove God is every where in respect of his Essence, because he can at the same time exert the power that is inseparable from his Essence in preserving and sustaining his Creatures, and directing or over-ruling their Actions: so we may infer, That Christ is every where in respect of his Essential Presence as God, because he can be every where at the same time, by his Spiritual Influences and gracious Operations. For that Spiritual Virtue is inseparable from his Essence.

Having thus shewn, That our *Blessed Saviour* claims the *Knowledge of Mens Hearts* in the same sense in which 'tis ascrib'd to the *Father*, I might justly pass by all he has offer'd under the 2d Head. But because there are several Mistakes in it, that need to be rectify'd in order to the clearing this Subject, I shall briefly consider it. Therefore,

Secondly, "There is no Absurdity (he tells us) in
 "Attributing this Knowledge of the Heart to Jesus
 "Christ, tho' he be not the most High God. And
 "to that purpose, he argues, That the Object being but
 "finite, It does not exceed a finite Capacity to have
 "such an Universal Knowledge of the Hearts and
 "Ways of Men, as is ascribed to Jesus Christ.

(a) See Psalm 33. 15. Psalm 139. 13. Amos 4. 13.

(b) Jer. 23. 24.

Answ. The Author shou'd have told us, *What Knowledge of Men's Hearts and Ways* he attributes to the Human Soul of Christ. Whether that unerring Knowledge of 'em by immediate Inspection and Intuition which belongs to the Blessed God, or only a Knowledge of 'em by Revelation, or by probable Conjecture. If the former, he runs his Head against all those numerous Texts foremention'd that appropriate that immediate Knowledge of the Hearts of Men to the Blessed God, and plainly robs the Divine Understanding of what the Scriptures celebrate as its incomunicable Privilege and peculiar Glory. If he mean only the Latter, We are willing to allow as much Knowledge of that kind to the Humane Soul of Christ as can agree to its finite Capacity: And tho' we cannot presume to define, how far such a finite Capacity can extend, yet we see no ground at all to extend it so far as our Author seems to do. As for Instance, We can by no means allow, that the Humane Soul of Christ actually knows all the Words and Works, nay all the very Thoughts, and Desires, and Purposes of all the Men that ever liv'd on this Earth in all the several Ages of the World. Nor does the Object of this Universal Knowledge being finite, prove that it exceeds not the Capacity of a finite Mind. The World it self, as the Object of God's Power, is but finite; But yet it requires an infinite Power to make, and sustain, and rule it. So tho' the World as the Object of God's Knowledge be but finite, it may require an infinite Mind to comprehend all the affairs of it. The Psalmist concludes from God's telling the Number of the Stars, Ps. 147. 4, 5. how much more may we conclude that Understanding to be infinite, that comprehends at once all the Actions, and the very Thoughts and Purposes both of Angels and of Men, and that from the Beginning of the World to this very Moment? What higher thing can we conceive of the Divine Understanding? Nay, if the Author's Argument were good, we cou'd not from the World that is but finite conclude, That the Maker of it is a Being possest of infinite

infinite Perfections. But I take his Supposition to be so far from being true, that 'tis more probable that the minutest Creature as truly requires an infinite Mind fully to comprehend, as an infinite Power to make it.

But the *Author* pretends to prove, "That we must ascribe such an universal Knowledge to Christ as Man, Because all Judgment is committed to him, and that as the Son of Man. And this Kingly Office by which he rules over all the World, and takes special Care of all his Members, as it necessarily supposes his Knowledge of the whole Estate of his Church, and every Member of it, as far as is necessary for the Discharge of that Trust, so it undeniably proves, this large Knowledge to be exercised by him as Man, however he gains it. For since this Office and Power are given, they cannot terminate in the Divine Nature: For who can give to God any Dignity or Power, who has all originally in his own Being? It must be then given to the Man or Human Nature only, and consequently he must have all requisite Abilities for it."

Answ. The *Author's* Argument turns upon a false Supposition, That this Authority to rule and judge the World is committed to Christ only as *Man*. And the Text he alledges for it, is so far from proving it, that it plainly insinuates the contrary. The Words are, *The Father bath given him Authority to execute Judgment also, because he is the Son of Man.* 'Tis not as he is the Son of Man, (as the *Author* unwarily and groundlessly asserts). This Authority of executing Judgment is the Reward given to the Son of God, for becoming the Son of Man; and terminates upon the whole of his Person as he is *God-Man*, the *Incarnate Word* or *Son of God*. And if we consider him as the *Word made Flesh*, and contemplate the *Fulness of the God-head as dwelling Bodily in him*, he appears every way furnish'd with sufficient Abilities for the Execution of his Regal Office, in the Administration of the Affairs both of the *World*, and the *Church*.

But

But against this the *Author* objects, “ *That if this Power be given, it cannot terminate on the Divine Nature ; for who can give to God any Dignity or Power, who has all originally in his own Being?* ”

Answ. Both the *Father* and the *Son* have the Power originally. And as it was the *Son’s* voluntary Condescension to sustain the Character of *Mediator*, so was it the *Father’s* voluntary Act to devolve for a time all the Exercise of this *Original Power* of ruling and judging the World on his *Incarnate Son*. *That the Father judges no Man, but has committed all Judgment to the Son*, is a temporary Suspension of his own *Right*, and therefore justly represented as a *Gift* : The *Son* acquires hereby no Authority that did not originally belong to his *Divine Nature*, but he has this Dignity conferr’d on him by a voluntary Act of the *Father*, that the Exercise of this *Original Power* is *solely entrusted* (during the present State of Tryal) in his Hands. And this Privilege the *Father* was capable of *Giving*, and the *Son* of *Receiving*, notwithstanding his *Unity in Essence* with the *Father*.

And indeed were this *Authority* devolv’d into the Hands of a *meer Man*, we cou’d have no tolerable Ground to trust, either his Capacity of understanding all our particular Concerns, or of *administering* suitable Direction, Relief, Assistance, Comfort and Support on all the various Occasions we have, of applying our selves to him. ’Tis true indeed, his Human Nature does act its part in the Exercise of his Royal Authority (tho’ how far its *Power* as well as *Knowledge* extends, we cannot pretend to determine). But ’tis the Perfections of his *Divine Nature*, that are a full Security to our Faith, that he is capable of being (as the *Author* speaks) *a careful, a vigorous, an Effectual Head of his Body, and Ruler of the World*.

For what the *Author* faith, p. 14. Column 2d, it runs wholly upon his own Mistake of this Authority being committed only to *Christ’s Human Nature*, and therefore we are neither concern’d in the *Objection* he proposes to himself, nor in his *Answer* to it.

He

He has another Argument to prove, *That this Universal Knowledge belongs to Christ*, drawn from his *Sympathizing Compassion towards his suffering Servants*, and that arising from his own *Sufferings on Earth*, Heb. 4. 15, 16. Seeing we have not an High-Priest, that cannot be touch'd with the Feeling of our InfirmitieS, but was in all Points tempted as we are, let us therefore come boldly to the Throne of Grace, &c.

From thence the Author infers, "That since Christ
 " can only sympathize with his distressed Servants in
 " his Human Nature, and cannot sympathize with 'em
 " in their Troubles without knowing 'em, he must there-
 " fore know 'em all as Man, or otherwise this Ground
 " of our Hope and Consolation in our Approaches to God
 " is taken away.

Answ. All that those Words of the inspired Writer to the Hebrews does necessarily import, is only this, That our Lord Jesus having been in our Nature tempted, and had an experimental Sense of the InfirmitieS and Miseries we are liable to, is thereby the more capable of being a *Compassionate Intercessor* for us. But they do by no means import, that he has such a proper Sympathy with every distressed Christian, as we have with an afflicted Friend (for that were inconsistent with the perfect Felicity and Joy of his exalted State) and consequently they import not, that as *Man* he knows all their particular Miseries. 'Tis sufficient that his *Divine Nature* discerns all their particular Distresses, and the Remembrance he has of his own Sufferings in our Nature, renders him a compassionate and earnest Intercessor for 'em. Tho' shou'd we allow such a Knowledge of their present particular Cases to be communicated to his Human Nature by *Revelation* from the *Divine*, that is united to it, I do not see that this wou'd at all prove, That an universal Knowledge of all things past as well as present, may be communicated to his *Human Nature*: And much less wou'd it prove that immediate Knowledge of Mens Hearts to belong to him, which he so plainly ascribes to himself.

And for the *Authorities* he produces, he is hard put to it, when he is forc'd to shelter his own Opinion of the *Universal Knowledge of Christ's Human Nature*, under the Covert of that absurd Doctrine of the *Lutherans*, concerning the *Ubiquity* of it. They are Opinions well match'd, and we shall entertain both of 'em, when we have renounc'd our *Reason* as well as our *Bibles*.

And if he like their Company, we shall not envy him the Honour of ranking himself with those two *Patriarchs* of *Alexandria* and *Rome*, *Eulogius* and *Gregory*, if they cou'd no better confute the *Agnoetæ* than his Citations from them wou'd argue they did : But since he directs us not where to find 'em, I shall not be at the needless Pains of seeking 'em to no purpose.

But for the three later Authorities he quotes, *Mr. Baxter's* is nothing to his purpose, as were easy to shew if it were to our present purpose. What he cites from the *Author of the Future State*, *Limborch*, and from *Dr. Goodwin*, does not ascribe to Christ's Human Soul so *Universal a Knowledge* as he does, and particularly not the *Knowledge of Mens Hearts*, about which the *Dispute* chiefly lies. And those *Authors* never perverted their dubious Speculations about the Extent of the Knowledge of Christ's *Human Understanding*, to rob him of the Glory of his *Divine* ; to which alone, as I have shewn, that glorious Character can belong, of *searching the Heart and the Reins*.

Having thus prov'd the *Omniscience* of our *Blessed Saviour*, I proceed

II. To examine *What the Author has alledg'd to persuade us that our Lord Jesus does disclaim this Perfection*.

And for that he has but *one Text* to lay in the Ballance against all the Passages I have already mention'd and vindicated ; and that is from *Mark 13. 32*. *Of that Day knows no Man, no not the Angels in Heaven, nor the Son, but the Father*. And to this Text the *Author* slyly but disingenuously adds, *The Father*

Father only, when there is no such limiting Clause in the Text it self, but only at Matth. 24. 36. Now from this Text the Author thus argues, "Here the Son professes his Knowledge to be limited, and inferior to the Father's, i. e. The Son of the Father, or Son of God; the Son as above Angels in Knowledge, the Son in the most eminent Sense. Now how is it possible, the Son shou'd be God infinite, and yet have but a finite Understanding? &c."

Answ. The Author is very unhappy in his arguing from several Texts, without ever consulting the Context, (as has already appear'd in several Instances) and he is so in this. For if he please to look into it, he will find, that our Saviour does there describe himself in his final Appearance, (when he shall come in the Clouds with great Power and Glory, and shall send his Angels to gather his Elect from the four Winds, from the uttermost part of the Earth, to the uttermost part of Heaven) not as the Son of God, but as the Son of Man, at v. 26. And therefore we have all possible reason to understand him here speaking of himself at v. 32. under the same Character and Consideration. And even under that Character he may well enough speak of his Knowledge (in the Divine Counsels towards Mankind) as superior to that of Angels, and speak of God as his Father, without speaking of himself as the Son in the most eminent Sense.

Our Author being aware of this, exclaims against this Answer, as a meer Subterfuge, and Popular Evasion, which he intends to lay open the Vanity of. And to that purpose he offers several Remarks.

Before he enters on those Remarks, he demands, "What Intimation of any such Distinction of two Natures, we can point him to in these Discourses of Christ?"

Answ. I have already shewn him, That in the Passage he alledges against the Omnipotence of Christ, he does distinguish between his being the Son of God, and the Son of Man. That the Passage he alledges against his absolute Goodness is not to the purpose. And

And for this alledg'd against his *Omniscience*, the Context clearly limits the Sense of it. And since the Distinction of his *two Natures* is elsewhere clearly asserted, (See *John* 1. 14. *Rom.* 9. 5. *1 Tim.* 3. 16. and several other Places) there is no need it should be repeated on every Occasion.

I come therefore to consider his Remarks. And,

I. He objects, "That our Blessed Lord Jesus, if himself was the Supreme God in any Nature of his own, cou'd not have said such things in any consistency with Truth and Sincerity. He cou'd not say, He did not know the Thing he did know. For tho' we shou'd suppose that he consisted of two infinitely distinct Natures, and so had two Capacities of Knowledge; yet since himself includes both, it follows, that the denying a Thing of himself in absolute Terms, without any Limitation in the Words, or obvious Circumstances, does plainly imply a Denial of its belonging to any part of its Person, or to any Nature in it. For tho' I may affirm a thing of a Man that belongs only to a part of him, yet I cannot justly deny a thing of him which belongs to one part, because it belongs not to another. As I cannot say, A Man is not wounded, because tho' one Arm be shot or wounded, the other is whole.

Answ. I might here justly suggest to our Author, how unreasonable it is to measure all our Lord's Expressions, concerning himself, by what may or may not be said of a *meer Man*: For that is to beg the Question, and take it for granted, That there is no such Union of two infinitely distinct Natures in him, as we judge to be clearly reveal'd in the Scriptures. And the Author has said nothing to refute Arguments we draw for it from such Passages as those fore-mention'd, *Job.* 1. 14. *Rom.* 9. 5. *1 Tim.* 3. 16. *Col.* 2. 9. where he is stiled, *The Word made Flesh*, the *Seed of the Fathers according to the Flesh*, and yet God blessed for evermore, God manifested in the Flesh, One in whom the Fulness of the Godhead dwells bodily. But to convince our Author that he is mistaken in his Supposition, That nothing can be deny'd of a Person that

that belongs to any part of him, I shall give him a parallel Instance, relating to our *Blessed Lord*, in which he denies something of himself, without any express Limitation, which yet belongs to him, in respect of one of his Natures. Thus our *Blessed Saviour*, speaking of his approaching Ascension; at *John* 17. 11. *faith*, *And now I am no more in the World*, and *I come to thee*, &c. And again at *Matth.* 26. 11. *Ye have the Poor always with you, but Me ye have not always*. Here our *Lord*, without any express Limitation, asserts, That he shou'd upon his Ascension *be no more in the World*, and *they shou'd not have him with them always*. But this is only true with respect to his *Human Nature*, and *Bodily Presence*, and by no means true in respect of his *Divine Nature*, and the *Spiritual Energy and Presence* of that: For our *Lord* elsewhere tells his Disciples, *Lo, I am with you to the End of the World*, *Mat. 28. 20*. Nay he has promis'd, that *where two or three are gather'd together in his Name, he will be in the midst of 'em*, *Mat. 18. 20*. Nay he has assur'd every particular Christian, that *the Father and He will come and make their Abode with him*, *Johii 14. 23*. So that our *Author* might upon his Supposition, as reasonably charge our *Blessed Lord* with Insincerity, in denying without Limitation, his *being in the World, and with his Disciples*, when in respect of one of his Natures he shou'd be *still in the World and with them*, as he charges him with *Insincerity* here; on Supposition he had a *Divine Nature* in which he knew the Day of Judgment.

If the *Author* pretend, that in the Passages I alledge, tho' there be no Limitations in the Words, yet there is in the obvious Circumstances, which confine our *Lord's Meaning* to his *Bodily Presence as Man*, I grant it: And I have the same to alledge here; for the Context here does more expressly limit his Words to his *Human Nature*, by giving him that Appellation of the *Son of Man* that belongs only to his *Human Nature*, and cannot so refer to any *pre-existent Nature* that belong'd to him. So that the Words, as the Context leads us to expound 'em, are the

the same as if they had run, *Of that Day and Hour knoweth no Man, No not the Angels, which are in Heaven, Nor the Son of Man* (himself, that shall then so gloriously appear) *but the Father.* And if the Author shou'd here demand, How comes the *Son of Man* (if the words be limited to him) to be put before the *Angels*, as superior to them in Knowledge? I answer, Very justly; because, as the *Son of Man*, he had the *Spirit without measure*, and did transcend the *Angels* in the Knowledge of the Counsels and Will of God relating to the Salvation of the Sons of Men. He was in that Nature the principal Messenger of the *Father*, to reveal his Mind to us, not only above all other *Prophets*, but above *Angels* too, who never brought so clear and full a Declaration of the Divine Will as he has done. It appears therefore that our Lord does not deny without any Limitation, That he knew not, what he knew in another Nature: For the Context sufficiently limits his denial to his *Humane Nature*.

“ But our Author parallels the Case with that of a
 “ Man who having two Eyes, shuts one, and keeps the
 “ other open, and then denies, without Limitation, that
 “ he saw such a one with whom he convers’d, mean-
 “ ing, That he saw him not with the Eye that was
 “ shut, tho’ he saw him with the Eye that was open.
 “ And as such a One wou’d be taken for a Liar or De-
 “ ceiver, so he thinks we virtually fix this Imputation
 “ on our Blessed Lord, by supposing, that having two
 “ knowing Capacities, he denies his knowing that abso-
 “ lutely and indefinitely, which he does know according
 “ to one of these Capacities.

Answ. One would think, that the Author shut both his Eyes in drawing this Parallel: For his Argument proceeds upon a false Supposition, both in *Anatomy*, and *Philosophy*, and *Divinity*.

He goes upon a false Supposition in *Anatomy* and *Philosophy*, That a Man has two *Visive Powers* (answerable to the two knowing Capacities, which we suppose in the *Son of God*, and the *Son of Man*) because he has two Eyes. But this all *Anatomists* will tell,

tell him is a palpable mistake: For there is one common Sensory, where all the Nerves meet; and besides this, the Optick Nerves have a peculiar meeting-place, long before they come at this common Centre. And therefore we understand from sound Philosophy, that tho' there be variety of Organs subservient to Sensation, yet there is but one common Sensory or discerning Principle. It is not the Eye or Nerve sees, but the *Sensitive Soul* that resides where all these Organs meet: And since that sees whether *one Eye* or *both* be open, it were a down-right Falshood to say, I saw not a Man, because I only saw him with one Eye. But the Case is quite different where there are two knowing Principles belonging to two different Natures or Minds, the one *Finite*, the other *Infinite*. So that the Author's Simile is lame of one Foot, or (to speak in his own Strain) *winks with one Eye*; for the Foundation of his Parallel fails.

But he goes on as false a Supposition in *Divinity*, viz. That our Lord *absolutely* and *indefinitely* denies his knowing the *Day of Judgment*. But this I deny, and till he tear the 26th ver. out of the Chapter, the Context will, against all the Subtlety he can use, limit our Lord's Denial to one of his Knowing Capacities only, viz. To that which belong'd to him as the *Son of Man*.

But the Author argues, "That if Christ had a Divine Nature and Knowledge, no doubt his Disciples (who, if any Body, must be supposed to believe it) directed the Question to that, rather than to the imperfect Humane Capacity. And yet in Answer to it, he says, He knew not that Day, &c.

Answ. What he faith, *No Doubt of*, I positively deny, That on Supposition the Disciples believ'd the Divine Nature and Knowledge of Christ, they directed their Question to that, rather than to his imperfect Humane Capacity. For they knew, that Christ was in our Nature the Father's Messenger and Prophet, and as such cou'd declare no more to 'em, than what was revealed to his *Humane Understanding*,

ing, and what he had Instructions from the Father to make known to 'em : And therefore never expected to learn from him, all that the *Eternal Word* knew, but only all that it pleased to impart to his *Humane Understanding* for their Instruction-and Edification. They address'd their Enquiry to him as the *Son of Man*, and as a *Prophet and Teacher sent from God*, and expected to learn no more from him, than what he cou'd in that Capacity inform 'em of. And accordingly, our Lord, in answer to their Question, tells 'em, and that sincerely, *he knew it not*. And does it argue any Insincerity in the *Man Christ Jesus*, to deny his Knowledge of it, because that *Eternal Word* that was united to the *Humane Nature* (but yet was a Being entirely distinct from it, and cou'd communicate more or less of Light and Knowledge to the *Humane Understanding*, at its own free Pleasure) *knew it* ? There is no Shadow of Guile or Insincerity in it.

But the *Author* is pleas'd further to parallel this Case with that of a *Popish Priest*, " *Who being examined about what he has known by Confession, saith he knows it not, and vindicates himself by saying, That the Priest in Confession knows matters only as God, and not as Man, therefore he may deny that he knew 'em, meaning as Man.* This, the *Author* tells us, *Dr. Stillingfleet censures as absurd, Because to say he does not know, is as much as to say, he does not any way know.* Now saith the *Author*, *If this be a good Answer against the Papists, as no doubt it is, Then sure 'tis so in the present Case.* Therefore when *Christ* says, *he knows not the Day of Judgment*; 'Tis as much as to say, *He does not any way know it.* And consequently 'tis a vain Shift to say, *It was as Man only.* We must beware, least we bring the *Holy Jesus* under such Reproach for Equivocation, as the *Romish Priests* lye under, and make the *Jesuits* themselves think they have a good Title to that Name, by imitating herein his own Example, which in this very Instance they alledge with so great Advantage, according to this Interpretation.

Answ.

Answ. The Author is very unhappy in the choice of his *Parallels*. For can any thing be more unreasonable and absurd than to parallel a *Romish Priest* that has but *One Understanding* or *Knowing Capacity*, with our *Blessed Saviour*, in whom we suppose *two infinitely distinct Natures*, and two so distinct *Understandings*, the *one finite*, the *other infinite*? Now I have shewn him the Case is plainly thus, The Disciples enquire of the *Son of Man*, as the great Prophet sent by the Father, concerning the Day of Judgment. (And I have already shewn him, That tho' we suppose 'em to believe the Union of his Humane Nature to the Eternal Word, they had no reason to address their Enquiry to him under that higher Character.) He, the *Son of Man*, and that most truly, tells 'em, *he knew it not*. For the *Man Christ Jesus*, to whom alone they address'd their Enquiry, *no way knew it himself*, and much less had it in his Instructions to reveal to them. And what tho' the *Eternal Word*, which had assumed the Humane Nature, *knew it*? Is it any Equivocation for the *Son of Man* to deny his Knowledge of it, when he really never had that Knowledge imparted to him? Is there any thing in this Case parallel to the *Priest's* denying his Knowledge of what he does really know, and solving it by ridiculously pretending, *That in Confession he knows matters only as God*? when he has but *one Nature*, and *one Understanding*, and is no more truly *God*, than the Author believes our *Blessed Saviour* himself to be. And therefore for the *Author* upon so groundless an Occasion to tell us, That our Interpretation enables *the Jesuits* to alledge our *Saviour's Example to countenance their vile Practice of Equivocation with great Advantage*, argues so great a defect both of true Judgment, and of that *Humility* that becomes any Man that opposes the common Faith of Christians, nay so great Irreverence to our *Blessed Saviour* himself, that I cannot let it pass without expressing some just dislike of it: And hope the *Author* will upon second Thoughts wish so indecent

I proceed to his

2d Remark. "As a farther Evidence, (saith he)
 " That Jesus Christ intended no such Distinction of two
 " Natures as is pretended, 'Tis to be observ'd, That he
 " puts not the Distinction between the Son of Man and
 " the Eternal Word (as some speak) but between the
 " Son and his Father. Not the Son knows, but only
 " the Father, Mark 13. 32. (a) By which 'tis plain,
 " He had no thought of including any Person or Nature
 " of his own among the Excepted. For whatever was
 " not the Father, he says, was ignorant of that Day.
 " Now 'tis certain, that in no Nature was the Son the
 " Father, and consequently where none but the Father
 " knows, None who is not the Father can be intended.
 " And since our Lord was making an Exception in the
 " Case, he wou'd not have forgot to except the Eternal
 " Word too, if there had been such a Divine Princi-
 " ple in himself, equal to the Father and distinct from
 " him. For 'tis a known Rule that an Exception from
 " a general Assertion confirms it to other Instances not
 " Excepted.

Answ. The Father is here consider'd as the Dispenser of all Divine Revelations: And under that Notion he is oppos'd, Not to the Eternal Word and Holy Spirit that are One in Essence and Understanding with himself, But to those whom the Father employs as his Messengers to reveal his Will to Men. And so the Father is here oppos'd, Not only to all Prophets (by whom God spake at sundry times, and in diverse manners to the Fathers, Heb. 1. 1.) but to the Angels, nay to the Son of Man himself the greatest of Prophets, and the most Eminent Messenger he ever sent. But our Author pretends, "That our Lord says, Whatever was not the Father was ignorant of that Day. Now he argues, That in no Nature, was the Son the Father.

(a) Here again he cites the Text wrong, for 'tis, *Not the Son, but the Father.*

Answ. Our Saviour saith no such thing, as That whatever was not the Father, was ignorant of that Day: Unless the Author means by Whatever was not the Father, the same as, Whatever was a Being in Nature and Essence distinct from the Father. And then I deny, That the Son of God is in no Nature, the same Being in respect of his Essence with the Father. So that all the Author's Argument turns upon this, That that Phrase the Father only, at Matth. 24. 36. must of Necessity exclude, not only all whom God employs as his Messengers to Men (which we freely grant) but even the Eternal Word and Holy Spirit (tho' the same in Nature and Essence with himself.) But this I deny, and shall shew him in an Instance or two the Absurdity of. I might urge *ad hominem* all those Passages where the Unitarians will not allow the word Only, to exclude all others except the Subject to which it is apply'd. Thus when Solomon saith of God, Thou, even thou only, knowest the Hearts of the Children of Men; our Author himself presumes to except our Blessed Saviour, tho' according to his Opinion only a dignify'd Creature. So when our Saviour saith, Thou shalt worship the Lord thy God, and him only shalt thou serve, Matth. 4. 10. the Author, I presume, will freely own, that only there does not exclude our Blessed Saviour, nor discharge us from our Obligation to serve him, tho' he be not in his Opinion the God there spoken of. But I shall chuse rather such Instances as are more unexceptionable. Thus, our Saviour saith, at Matth. 11. 27. None knows the Son but the Father: (For so & tis shou'd be render'd.) But wou'd any wise Man from thence argue, That none that is not the Father knows the Son, and therefore, the Son (who is in no nature the Father) does not know himself. So at John 6. ver. 46. we read, Not that any one των ὅτι τις hath seen the Father, save he that is of God, he hath seen the Father. But will any Man thence conclude, That the Father hath not seen (or what is the same, has not known) himself?

To this the Author seems to reply, in what he adds under this Head,

" Will they say, That by the Father is meant all three Persons here, viz. Father, Son, and Holy Ghost? What can the Father, as oppos'd to the Son, be put for the Father and the Son? What woful work will this make with Scripture, to suppose that what are opposed to each other, do include each other, under the very Characters by which they are opposed. As well may they say, That in the Baptismal Form, by the Father is meant Father, Son and Spirit, tho' he be distinguish'd from the other two. And I shou'd despair of ever understanding the Scriptures, above all Books that were ever written, at this rate of Interpretation. No doubt therefore but the Father as oppos'd to the Son, excludes all that is the Son, and then there cou'd be no Son of God, that knew of that Day, which only the Father knew of, and consequently, No Son that is equal to God the Father.

Answ. All this confident Reasoning is built on this Mistake that runs thro' the whole; That the Father is oppos'd to the Son on whatever account that Title is given to him. But I have shewn him the Context leads us plainly to expound it of the Son of Man. And if we so expound it, all his Argument is over-turn'd and lost. We understand by the Father the First of the Sacred Three, the Dispenser of all Divine Revelations, and not as he pretends, the Father, Word, and Holy Spirit. But we suppose the Father here oppos'd, not to the Eternal Word and Holy Spirit, that are One in Essence and Knowledge with himself. Not to the Holy Spirit, for he is elsewhere said to search the deep things of God, and to know 'em, as the Spirit of a Man does those of a Man, 1 Cor. 2. 10, 11. Not to the Eternal Word, for he faith elsewhere, All things that the Father has are mine, Therefore said I, he shall take of mine, and shall shew it unto you, John 16. 15. The Father is therefore only opposed to all whom he employs as his Messengers, to Prophets, to Angels, to the Son of Man himself.

And

And now, let the *Author* apply this to his Argument. No doubt the *Father* as opposed to the *Son*, (*i. e.* to the *Son of Man*, as the Context expounds it) excludes all that is the *Son* (*i. e.* all that is the *Son of Man*.) But if he infer, Then there could be no *Son of God*, that knew of that Day, which the *Father* (as opposed to *Prophets*, *Angels*, and the *Son of Man*) knew of; Where is the Consequence? Or whence arises the mighty Difficulty of understanding this Passage according to our Interpretation, unless it be from his own violent Inclination to pervert it?

I come to his

3d Remark. "That Interpretation must needs be
 "unjust, which if admitted, will make all, even the
 "most plain Speech uncertain, and utterly insignificant :
 "As this Interpretation of Christ's Words wou'd do.
 "For I ask the Patrons of this Opinion, In what Words
 "Jesus Christ cou'd in brief have denied himself to be
 "God most High, if he had a mind to it, more plain and
 "full than these, in which he saith, He knew not all
 "things as the Father did, nor cou'd do all things,
 "etc. So I would fain have 'em shew me, What
 "Words of that nature he could have used, which
 "the same way of Interpretation, as they here use, will
 "not evade and make insignificant? For had he said
 "and sworn in plain Words thus, viz. I tell you, I
 "am not the Supreme God, and none but my Fa-
 "thor has that Glory, they wou'd upon the same Rea-
 "son have said, this was to be understood as Man on-
 "ly, etc. So that I may safely say thus much, That
 "the Blessed Jesus has declar'd himself, not to be the
 "Supreme God, or Equal to the Father, as plainly as
 "Words could speak, or in brief express. And that
 "this Declaration made by him already is not to be e-
 "vaded, any other way, than what will make it im-
 "possible his Mind shou'd be declar'd by any Words he
 "could have designedly used in the matter. Let any
 "one try this, if it do not hold true. And sure it must
 "be an absurd way of Interpretation, which leaves a
 "Man no Opportunity or Power of Speaking his Mind
 "plainly, so as to be understood.

Answ. I have recited this *Remark* at large, not so much for any Strength of Argument it contains, as to take this Occasion to remind the *Author* that more Humility would become him. For I do not altogether despair to make him sensible that his Confidence in this Paragraph is excessive, and beyond all due Measure of Sobriety and Modesty.

To this Purpose I must remind him that I have already shewn, that our *Blessed Saviour* does not disclaim the *Power of doing all things*, but on the contrary asserts it, when he saith, *That whatever things the Father does he does the same likewise*. And that he does not disclaim his *absolute Goodness* at all. And for this Passage that refers to his *Omniscience*, I have shewn him from the Context it amounts to no more than this, *That the Son of Man knew not of the Day of Judgment*. And now our *Author* asks the Patrons of this Opinion concerning the *Deity of Christ*, “*In what Words Jesus Christ could have deny'd himself to be the most High God, if he had a Mind to do it, more plain and full than these, and not to be evaded the same Way?*”

Answ. He might have done it most easily, had he said, *I am in no Sense whatever the Supreme God. I came of the Father according to the Flesh, and am only a Creature, and no way God over all, blessed for evermore. I never created all things, nor have the Power in any Nature that belongs to me, of giving Being to the least Grain of Sand or Spire of Grafs, much less to all things visible and invisible, &c. God indeed searches the Hearts and the Reins, but I can no Way do it, and know 'em only by Revelation from him, or by probable Conjecture. God may indeed display his Perfections in my human Nature, but I am not my self God manifested in the Flesh; nor does any of those divine Perfections belong to me, much less does the Fulness of the Godhead dwell bodily in me. I am only the Word as the Messenger of God, but never was in the Beginning with God, much less was God, or made any of his Works, being only a Man and a Creature like your selves. Since you*

you must worship and serve God only, you must by no Means give Worship and Homage to me, to whom no Respect is to be paid but what must be given to a dignify'd Creature, and infinitely differs from what must be given to such an infinite Being as God, to whose Excellency and Honour I never pretended: So that you must upon Peril of Idolatry beware of honouring me (even in my highest Capacity) as ye honour the Father. All those Passages of the Old Testament which speak concerning the God of Israel, if any of my Disciples apply 'em to me, must be understood by Way of meer Accommodation, and not as implying me to be indeed that *Blessed Jchovah* there spoken of. And now let the Author try his Skill, how he will evade all these Declarations against the true Deity of Christ the same Way that we evade this Text, that *no Man knows of that Day, or Hour, nor the Angels, nor the Son, but the Father?* We assert, that the Context expounds our Lord's Words concerning him as the *Son of Man*. But for Christ to say, *That the Son of Man knows not the Day of Judgment,* is no Denial at all of its being known to the *Eternal Word* to whom the Human Nature was united. But these Declarations I have laid down are not to be so evaded; and yet the Author is the more concern'd to make good his Challenge, because the Scriptures have asserted the quite contrary to the foregoing Declaration in the clearest and plainest Expressions; so that his Argument rather turns upon himself, and he will find himself harder put to it to shew us, in what plainer Words the Supreme Deity of Christ could have been deliver'd by the inspired Writers, than those I have now mention'd.

But our Author has not done. I therefore pass to his

4th Remark: " *This Way of Interpretation,* (faith
" he) which they are necessitated to for upholding their
" Cause does plainly overthrow it, and may be turned
" against themselves. For it may be said, according to
" it, that Jesus is not God, without adding any
" more.

" more. Nay, a Man may say his Creed backward ;
" and since the Apostles Creed takes notice of nothing
" to be believ'd concerning Christ, but what belongs
" to his Manhood, (which is very strange, if there
" were any Articles relating to his Divinity, which
" must needs be most important) One may venture to
" deny 'em all with this secret Reserve, viz. Meaning
" it of the Divine Nature. So one may say, I believe
" not that Jesus Christ was conceived of the Holy
" Ghost, &c.

Answ. The Reader must be put in mind, that our Author has proved nothing by just Construction, but that the *Son of Man* denies his knowing the *Day of Judgment*. But will it thence follow, that we may say, in Consistency with our Opinion, that *Jesus Christ is not God*? By no means : It will only follow, that we may safely say the *Son of Man is not God*. And under that Restriction no Christian thinks him to be so. So on the other Hand, it will not follow that we may say, *Jesus Christ was not conceived of the Holy Ghost*, nor *born of the Virgin Mary*, nor *suffer'd under Pontius Pilate*, &c. But only that we may say, the *Eternal Word* or the *Divine Nature* was not *conceiv'd of the Holy Ghost*, nor *born of the Virgin Mary*, &c. and under that Restriction the Assertion would be true. So that this Objection is not founded on our Way of interpreting the Texts which the Author refers to, but on his own Misrepresentation of it. But I must, before I dismiss this Remark, ask the Author, How he comes so confidently to assert, " That the Apostles Creed takes notice of nothing to be believed concerning Christ, but what relates to his Manhood? Does he think the Compilers thought him no more than a *Man*, when they say, *I believe in Jesus Christ, his only Son our Lord*? Has he answer'd either Dr. Barrow or Dr. Pierson on the *Creed*, who undertake to prove, that the Scriptures give him that Title and Character on the Account of his Divine Nature? and who have shewn, that his being call'd the *Son of God* on other Accounts is common to him with others ?

thers? And that so far as 'tis appropriated to him, (by his being called his *only*, or *only-begotten Son*) it does as truly import his Participation of the Divine Nature, as his being call'd the *Son of Man* imports his Participation of the *Humane*? Or can he produce any of the *Ante-Nicene Fathers*, that understood that Title to be the Description of no more than a *Dignify'd Creature*? Or has he answer'd what Dr. *Whitby* has produc'd to the contrary out of those *Fathers* (a)? Till he do this, one would think it would become him better to be a little more modest and wary in his Assertions. His last and

5th Remark is, "It weighs something with me in
 "Opposition to this Way of Interpretation, that the E-
 "vangelists never take Occasion (when they had so
 "many) to subjoin any Caution against taking Christ's
 "Words in their obvious Sense, when he saith, He
 "did not know the Hour, &c. If our Lord had
 "no Mind to reveal his Divinity, (tho' I see not why
 "he should deny it thus) yet sure the Apostles, who
 "wrote so many Years after, and whom it concerned
 "to reveal all important Truths most clearly, would
 "not have failed to set the Reader right, by removing
 "such obvious Objections as these are against the Su-
 "preme Deity of Christ; and saying, that he spake
 "this only of his Manhood, That he knew not all things,
 "&c.

Answ. I have shewn him, that our Lord himself has in the Passage he so much insists on, sav'd his Apostles the Labour of adding such a Caution, by giving us the Caution himself. He has there in the Context describ'd himself as the *Son of Man that shall come in the Clouds with great Glory*, and said of himself under that Character, *That he knew not the Day and Hour* of that his glorious Appearance, but the Father, who has the *Times and Seasons* (of those glorious Events) in his own Power, Acts 1. 7. And the

(a) See Dr. *Whitby's Tractatus de Deitate Christi*, p. 59, 60, 61, 62, &c.

the like *Cautions*; I have shewn him, our *Lord* has given against misunderstanding those Passages, which he makes use of against his *Omnipotence*, John 5. 19, 27, 30. So that what the *Author* suggests is most untrue, that our *Lord* in the Passages he has alledged, denies his Divinity. And had the *Author* carefully examin'd the *Context* in both Places, he might have found his own *Objections* obviated. But he seems to have been more intent on finding *Objections* against the Deity of Christ, than *Answers* to 'em, when he overlooks those that were so near at Hand, and cou'd scarce escape an inquisitive and humble Reader.

Upon the whole, I hope every judicious Christian will see, that these Objections against our Interpretation of the fore-cited Passages (tho' deliver'd in so magisterial a Strain, and in so insulting a Way) have much more of *Noise* and *Show* than of any *Solidity* or *Strength* in 'em.

Having finish'd this Argument for the *Deity of Christ*, drawn from the *Divine Perfections* that are ascrib'd to him, and vindicated it from what the *Author* alledges to perswade us, that our *Lord* himself disclaims 'em; I now come to the

III^d; and last Argument for the *Deity of our Blessed Saviour*, drawn from that *Divine Worship* which the Scriptures require us to pay him.

As to this Head, the *Author* tells us, "He doubts "not he could maintain his Cause with equal Advan- "tage. And accordingly he suggests a few Argu- ments to shew, "That there is no Instance of supreme "Divine Worship given ultimately to him in Scripture; "but on the contrary, all the Honour it assigns to him, "is such as speaks him to be inferior to the Father, and "dependent on him.

I shall therefore, in Vindication of this Argument for the *Deity of Christ* from the Worship due to him, First, briefly state the Notion of *Divine Worship*. Secondly, Shew that the Scriptures require us to pay such *Divine Worship* to our *Blessed Saviour*. Thirdly, Consider what *Worship* our *Aversaries*,

ries, and particularly the *Author*, seem to allow him: And here I shall both consider what he objects against our giving *Divine Worship* to him; and shew also, how evidently that *Worship* he allows him entrenches on the Divine Honour, upon the Supposition of his being only a *dignify'd Creature*.

First, I shall briefly state the Notion of *Divine Worship*.

Now since *Worship* in general imports the *Respect* we pay to another on the Account of his *Excellency* and *Superiority*, *Divine Worship* must import such *Respect* as belongs to a *Being* of such *Infinite Excellencies* and *Supreme Authority* as the *Blessed God* alone is posseſt of.

And such *Worship* is either *Internal*, consisting in those Acts of our Mind (such as *Esteem*, *Reverence*, *Love*, *Trust*, *Subjection*, *Self-Dedication*) whereby we acknowledge such *Infinite Excellencies*, and *Supreme Authority* to belong to the *Being* we adore; or *External*, and this is partly express'd by our *Words*, in our *Prayers*, *Praises*, &c. partly by our *Gestures*, as *Kneeling*, *Standing*, *Bowing*, *Prostration*, &c.

Now such *Worship*, whether *Internal* or *External*, as does in the Nature of the Acts themselves, or by reasonable Construction, imply the *Being* we offer it to, to be posses'd of the *Perfections* and *Authority* peculiar to the *Blessed God*, is *Divine Worship*.

I come therefore,

Secondly, To shew, That the *Holy Scriptures* require us to pay such *Divine Worship* to our *Blessed Saviour*.

To make good this Assertion, I shall briefly set before the Reader those Passages that require us to pay *Divine Worship* in general to our *Blessed Lord*, or to offer to him this or that particular Branch of it.

For *Divine Worship* in general, all do agree that the *Honour* due to the *Father* is *Divine Worship*. But this *Honour* the *Son of God* challenges as due to him, at *John* 5. 23. What the *Author* objects against this I shall consider in its due place.

Again,

Again, *Divine Worship* is in general express'd throughout the Scripture by our *Calling on the Name of the Lord*. Now we are not only expressly requir'd to pay this Homage to our *Blessed Saviour*, but it's made the Condition of our Salvation by him. To clear this we need only carefully compare *Joel 2. 32.* with *Rom. 10. 11, 12, 13, &c.* The Prophet *Joel* speaking of the times of the *Messiah* concludes his Prediction with that gracious Promise, *And it shall come to pass that whosoever shall call on the Name of the Lord shall be saved.* Now the Apostle *Paul* urging the Jews to believe on and confess the *Lord Jesus* in order to *Salvation*, cites two Passages to enforce his Exhortation; the one from *Isa. 28. 11.* *Whosoever believes on him shall not be ashamed;* the other from *Joel 2. 32.* *That whoever shall call on the Name of the Lord shall be sav'd.* And that none of what Nation soever might think themselves excluded from this gracious Promise, he premises this encouraging Consideration, *That there is now no Difference between Jew and Greek, but the same Lord over all is rich to all that call upon him,* ver. 12. Now that 'tis the *Lord Jesus* whom he here exhorts us to believe in and call upon in order to *Salvation*, is evident not only from the whole Scope of the Chapter and Context, but particularly from the 14th Verse, *How then shall they call on him on whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a Preacher?* &c. In whom they were to believe as *Preach'd* to 'em, on him they were to call. But they were to believe in our *Blessed Saviour*: He therefore is the *Lord over all that is rich to all that call on him.* And of him the Prophet *Joel* spake when he said, *Whosoever shall call on the Name of the Lord shall be saved.* But all grant that *Joel* spake of the true God, and of that truly *Divine Worship* which is his incommunicable Glory. That *Divine Worship* therefore must be given to our *Blessed Saviour* by such as expect *Salvation* from him.

And

And thus to worship our Blessed Saviour by Religious Invocation is so necessary and important a Duty, that 'tis made by the Apostle *Paul* the essential Character and Mark of a true Christian. He directs his Epistle at *1 Cor. 1. 2.* To the Church that is at *Corinth*, To them that are sanctified in Christ Jesus, call'd to be Saints, with all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours. And to the same purpose, 'tis observable, that the Professors of Christianity were known by this Description of 'em, they were such as call'd on the Name of our Lord Jesus, *Acts 9. 14, 21.* I know indeed some late *Unitarians* have pretended, that these Expressions may be render'd, Such as are called by the Name of the Lord. But this Criticism is so fully confuted by Dr. *Whitby*, both in his English Commentary on the Epistles, and especially in his Latin Treatise *de Deitate Christi*, p. 16, 17. by shewing that the Phrase is throughout both the *Septuagint* and the *New Testament* taken actively, and is varied whenever any are said to be call'd by the Name of another, that I presume we shall hear no more of it. (a.) And this one Passage at *Rom. 10. 11, 12, 13.* is sufficient to put the Meaning of the Phrase past Dispute, especially if compar'd with *Acts 7. 59.* and with *Acts 15. 17.*

And what I have said concerning *Divine Worship in general*, may be applied to the particular *Acts of it.*

As to *Acts of Internal Worship.* Are we obliged to make the *Father* the Object of our *Faith and Trust*? So must we believe in our *Lord Jesus*, as well as Call upon him, *Rom 10. 14.* And he himself requires it, *Ye believe in God, believe also in me*, *John 14. 1.* Are we required to *Love God above all?* So must we love our *Lord Jesus more than Father or Mother, Brother*

(a) The Reader that understands the Greek Tongue may consult the *Septuagint* in the following Places: *1 Kings 8. 43. Is. 4. 1. Is. 68. 19. Jer. 14. 19. Jer. 15. 16. Dan. 9. 18, 19, &c.*

or Sister, House or Lands, yea, than Life it self, Matth. 10. 37. Luke 14. 26. So that if any Man love him not, let him (saith the Apostle Paul) be *Anathema Maranatha*, 1 Cor. 16. 22. Are we requir'd to subject our Wills to the Authority of God? So must we be the *Servants of Christ*, we must take his *Yoke on us*, and do his Will, Matth. 11. 29. Col. 3. 24. Are we to live to God, as our ultimate End? So must we live not to our selves, but to him that died for us, and rose again, 2 Cor. 5. 15. The Advancement of his Glory and Interest must be our principal Aim and Design. Are we to dedicate our selves by solemn Covenant to the Faith and Worship of the Father? So must we to that of the Son and the Holy Spirit, Matth. 28. 19. (Of which more afterwards). And sure we cannot conceive any more essential and important *Acts of Divine Worship* than these.

And for *External Worship*, we may observe, That the several Branches of it are due to our *Blessed Saviour*.

One eminent Branch of it is *Praise* and *Thanksgiving*. And sure I need not tell any true Christian that this part of *Divine Homage* must be paid to our *Blessed Saviour*. How frequently do such *Doxologies* occur in the New Testament? To him (saith the Apostle Peter, speaking of our Lord Jesus, 1 Pet. 3. 11.) be Glory both now and for ever, Amen. So 1 Pet. 4. 11. To whom be Praise and Dominion for ever. So Rev. 1. 5, 6. To him that has loved us, and wash'd us from our Sins in his own Blood, and made us Kings and Priests to God and his Father, to him be Glory and Dominion for ever. And 'tis manifest that these *Doxologies* are parallel to those that are elsewhere offered to the Father. See 1 Pet. 5. 10, 11. 1 Tim. 1. 17. and 6. 16. So that if these very *Doxologies* are manifestly *Acts of Divine Worship*, when used towards the Father, we have no reason to take 'em for any other, when offer'd to our *Blessed Saviour*: Especially when we find both of 'em join'd in the very same *Doxology*, and have the same *Blessing, and Honour, and Glory, and*

and Power ascrib'd to 'em. And yet this all Creatures whatever are oblig'd to ascribe to him that sits upon the Throne, and to the Lamb for ever and ever, Rev. 5. 13. And again, all the Members of the Church Triumphant, with concordant Heart and Voice, ascribe *Salvation to our God which sitteth upon the Throne, and to the Lamb*, Rev. 7. 10. And that the Lamb must be there understood of the *Incarnate Son of God*, and not of a *meer dignify'd Man*, is evident, because he is exempted from the Rank of *Creatures*, which are *all* requir'd to pay this Homage to him, and that on the Account of his having in our Nature been *slain*, and thereby *redeeming us to God by his Blood, from every Kindred, and Tongue, and People, and Nation*. Now if such *Doxologies* as these, when used to our *Blessed Saviour*, be not *Acts of Divine Worship*; if the same *Glory, and Praise, and Dominion*, be not thereby ascribed to him as to the *Father*, they must be used in so vastly different a Sense, when apply'd to him, from what is meant when they are apply'd to the *Father*, that we cannot think it consistent with the *Wisdom and Sincerity* of an inspired Writer to use them promiscuously towards *both*, without giving us any *Distinction* in what a different Sense they are intended, when apply'd to the *one*, and to the *other*: Nay, without giving us any *Caution* against the *Idolatry* we are in danger of *incurring*, by addressing ourselves to *both* in the same Language, if we put not a vastly different Construction on the very same Words, when us'd in our Addresses to the *one* or the *other*. For there is such an infinite Disproportion between the *Blessed God*, and the most *dignify'd Creature*, that our religious Respect to the *one* and the *other* can never be fitly paid at the same time, in the same Language, and the same External *Acts of Devotion*. The like *Glory and Dominion* can never be congruously ascribed to *both*. Our Language to 'em ought to put the utmost Difference that Words can make between the *Eternal infinite Excellencies and supreme Dominion* of the *one*, and the *finite Excellencies*, and *meerly bor-row'd Power* of the *other*. But there is no such

Distinction made, when we use the very same Doxologies to our *Blessed Saviour* as we use to the Father.

Again, For *Prayer*, We are requir'd to address this branch of *Divine Worship* to our *Lord Jesus*. This is particularly included in our *Calling on his Name*. And we have several Instances of the Practice of Christians being conformable to this part of their Character, That they were such as *call'd upon his Name*. 'Tis the common Form of the Apostolical Salutations to wish *Grace and Peace* to those to whom they write, *From the Father, and from the Lord Jesus Christ* (a). And sometimes they wish the *Grace of our Lord Jesus Christ may be with 'em* (without any express mention of the *Father* (b)). It was to our *Lord Jesus* that the Apostle thrice pray'd, *That the Thorn in the Flesh might depart from him*, as appears by the *Answer* given him, 2 Cor. 12. 8, 9. Nor ought we to forget the Prayer of dying *Stephen*, the first Martyr for the Christian Cause, whose dying Request to our *Blessed Lord* bears a noble Testimony to this Truth, That this part of Divine Worship is due to him. *Lord Jesus receive my Spirit, and Lord lay not this Sin to their Charge*, Acts 7. 59, 60. In which two Petitions he has manifestly express't his Faith in our *Lord Jesus*, as both able to forgive the Sin of his Enemies, and to reward and crown his own persevering Fidelity. Nay what greater Testimony can we have to this, than the Petition addrest to our *Lord* by his whole *Church*, with which the Sacred Canon is concluded, Rev. 27. 17, 20, 21. I shall only add, That sometimes we find the *Father* and our *Lord Jesus* join'd in the same particular Petition offer'd to 'em; as 1 Thess. 3. 11, 12. 2 Thess. 2. 16, 17. Sometimes the Apostles begs such Blessings from our *Saviour* alone, 2 Thess. 3. 16, 18. Gal. 6. 11. Phil. 9. 23.

(a) Rom. 1. 7. 1 Cor. 1. 3.

(b) Rom. 16. 24. 1 Cor. 16. 23, &c.

And as our *Praises* and *Prayers* are to be address'd to him, so in those two *Fœderal Rites* of our Holy Religion, those two *Sacraments* of *Baptism* and the *Lord's Supper*, we are oblig'd to pay *Divine Homage* to him.

In the *Former* (viz. *Baptism*) we are as solemnly *baptiz'd* into his *Name* as that of the *Father*. And if our being *baptiz'd* into the *Father's Name* signify our *Solemn Dedication* to the *Faith* and *Worship* and *Service* of the *Father*: (As the Christian Church has in all Ages understood this to be the import of it:) Then our Being *Baptized* into the *Name* of the *Son* and *Holy Spirit*, must imply the like *Dedication* to them. For had our *Lord* intended no more by this Form of *Baptism*, than our being oblig'd to profess the Religion which the *Father* (who alone is *God*) has reveal'd by the *Son* (who is only a *Man*) and confirm'd by his *Power* of working *Miracles*, which they suppose here call'd the *Holy Spirit*, how very *easy* wou'd it have been to express the matter thus? And how *needful* was it to prevent so pernicious an Error, as the words (according to their Opinion) naturally leads us into, of taking those *three* into whose *Names* we are *distinctly Baptiz'd* to be that *One God*; to whose *Faith* and *Service* we are in that solemn Institution *devoted*? Nay how unreasonable does it appear, not only that we shou'd be thus *Baptiz'd jointly into the name of God and of a Creature, but into the Name of Miracles, or of the Divine Power that wrought 'em?* Why might we not as well be *Baptiz'd* into the *Name* of *God's Wisdom* or *Truth* or *Goodness*, which are as illustriously display'd in the *Gospel of Christ*, as into the *Name* of his *Power*? Nor can this harsh and forced Exposition of the Form of *Baptism* be justify'd from the *Israelites* being said to be *Baptiz'd into Moses*. If indeed they cou'd produce us some such *Form* as this, by which the *Israelites* were in the same *fœderal Rite*, *Baptiz'd into the Name of Ged* and the *Name of Moses*, this wou'd give some countenance to their Interpretation. 'Till then, we must tell 'em, being *Baptiz'd*

into Moses, is not the same thing with being *Baptized into his Name*, and much less in Conjunction with that of the *Father* and the *Holy Spirit*, and that in the highest and most important act of Devotion imaginable.

And for the *Lord's-Supper*, we know 'tis the principal Design of it to honour our *Blessed Saviour* by a grateful Commemoration of his dying Love, by the exercise of a lively Faith in him, by a renewed Dedication of our selves to him as our Lord-Redeemer, and by a publick Ascription of endless Glory and Dominion to him in Conjunction with the *Father*. So that our *Blessed Lord Jesus* is most eminently the Object of that *Homage* and *Devotion* which this Holy Institution calls for. And can any serious Christian doubt whether the Celebration of it be an *Act of Divine Worship*? It was probable in the primitive Church one stated part of the Worship of every Lord's-Day, and was always accounted as truly a part of the *Divine Worship* they celebrated, as any other act of Devotion whatsoever.

And for *External Acts of Worship*, we are as sure that our *Blessed Lord* did upon all occasions receive 'em without the least check or caution to those that gave 'em. He said not to those that fell at his Feet and worship'd him, as the Apostle Peter did to *Cornelius*, *Stand up, for my self also am a Man*, *Acts 10. 25, 26*. Or as the *Angel* to St. *John*; *See thou do it not. Worship God, Rev. 19. 10. 22. 9*. Tho' many did thus Worship him not only during his Life, but his Disciples did it joynly after his *Resurrection*, and upon his *Ascension*. See *Mat. 23. 17. Luke 24. 52*. And if any shou'd pretend, That our *Lord* did not reprove these Worshippers, because they intended only to pay him the Respect due to an *Eminent Prophet*, but not the Worship due to *God*, yet sure according to their Opinion, our *Lord* ought in all reason to have reprov'd and caution'd *Thomas* against the Excess of his Devotion, when in such a Rapture of Zeal he cry'd out to him, *My Lord and My God, John 20. 28*. But our Saviour is so far from censuring his Devotion,

Devotion as irregular and excessive, that on the contrary he approves and commends his Faith at ver. 29.

And sure I need not go about to prove, That to give such *Divine Worship* to our *Lord Jesus* was the Universal Practice of the Christian Church in its first and purest Ages, as well as in all succeeding Ones. Insomuch as those of the *third Age* insist upon this as one great Argument to prove, That the *Deity of Christ* was the Belief of the *two foregoing*, viz. That our *Lord Jesus* had always been the Object of the Worship of the Christian Church, even while they openly profess'd to *Worship God alone*.

And no wonder, that our *Lord Jesus* shou'd be the Object of the Worship of the *Christian Church*, when the *Angels of God* (that Heavenly Host) are requir'd to pay the like Homage to him. For so we are told by the *Inspired Writer* to the *Hebrews*, *Heb. 1. 6. When God brought his only begotten Son into the World, he said, Let all the Angels of God Worship him*. And for those *Unitarian Writers*, that tell us, This passage is cited from *Ps. 97. 7.* which is no way intended by the *Psalmanist* concerning *Christ*, but used by him wholly on another occasion; they do in effect tell us, That according to their Judgment, the *Inspired Writer* mistook the Sense of 'em, and quoted 'em when they were no way for his purpose; and for those of their Writers that tell us, This Passage is not taken out of the *Psalms*, but out of *Deut. 32. 43.* where the *Septuagint* has these Words, *Let all the Angels of God Worship him*; and that this Passage refers only to *Israel*, the meaning of it being only this, *Let all the Angels of God minister for the good of his People Israel*, I shall only observe, that if this be true, then this Passage is quite impertinent to the scope of the *Inspired Writer*. For if *Worshipping* one be only *Ministring to him* (as it must be if the *Angels* are said to *Worship Israel*) then it can no way infer the Superiority of *Christ* above *Angels*, that they are required to *worship him* in this Sense, i. e. to *Minister to him*. *Angels thus minister to us*, who are Heirs of Salvation: But this no ways proves

our Superiority to 'em; Much less wou'd it justify any one's saying, that they are oblig'd to *Worship us.*

And as the Holy Scriptures thus require us to pay *Divine Worship* to our *Blessed Saviour*, so they ascribe to him those *Divine Perfections* and that *supreme Dominion* that are the solid ground of it.

One ground of *Divine Worship* results from the *Transcendent Perfections* of the great object of it, such as his *Omnipresence*, his *Omniscience*, his *boundless Goodness* and *Almighty Power*: Now these are in the Scriptures ascrib'd to our *Blessed Lord*. He is represented as *present* in all *Christián Assemblies*, *Even where two or three are gathered together in his Name*, *He is in the midst of 'em*, Matth. 18. 20. He is represented as *taking up his Abode* in the Soul of every sincere Christian, John 14. 23. He is described as *Knowing all things*, nay as *Searching the very Hearts and the Reins* of every particular Member that belongs to his Cuurch, John 21. 17. Rev. 2. 23. He is represented as *doing whatever things the Father does*, as *able by his mighty working to subdue all things to himself*. He is described, *As the Lord over all, who is rich unto all that call upon him*, Rom. 10. 12. Nay the *Riches of his Goodnes* are *Unsearchable*, and in him all fulness dwells, even all the fulness of the God-head, *that of his fulness we may receive Grace for Grace*, Ephes. 3. 8. Col. 1. 19. John 1. 16.

Another ground of *Divine Worship* is God's *Supreme Dominion*. And as that is founded both on the *Right of Creation* and *Continual Preservation*, and the superadded *Right of Redemption*; so the Holy Scriptures ascribe to our *Blessed Lord* a *Sovereign Dominion* founded on both these Titles. To him they attribute, as I have already proved, both the *Making* and the *Upholding of all things*. And to prove, that they attribute the glorious Work of *Redemption* to him, were to transcribe a considerable part of the New Testament.

I have the more largely insisted on this Head, *both to shew*, That we are far from going upon slight and

and rash Grounds in that *Divine Worship* we give to our *Blessed Saviour*, having the whole Current of the New Testament on our side, as well as the Universal Practice of the Christian Church; and to convince every serious Christian Reader, that this Controversy is not about a meer Speculative Point, in which practical Religion is little concerned, but about a Truth of great Moment and Consequence, the Denial whereof is highly injurious to the Honour of our *Blessed Saviour*, by taking away the only solid Ground of that *Divine Homage and Devotion* we pay to him. But it leads me to the next Head I propos'd, viz.

Thirdly, To consider what Worship our *Adversaries*, and particularly the *Author*, do allow him; and upon what grounds they do so.

Now as to this Point of the *Worship* due to our *Blessed Saviour*, the Opposers of his Deity are greatly divided among themselves.

It was this that occasion'd so sharp Disputes between *Socinus* on the one Hand, and *Franciscus Davidis* and *Christianus Franken* on the other.

Socinus thought all those Passages of Scripture which mention the *Invocation of Christ*, and ascribe such an *Universal Authority* and *Power* to him (*i. e.* that make him a *God by Office or Deputation*) were sufficient Warrant for giving him *Divine Worship*. And accordingly *Socinus* speaks of the Opinion of those that denied *Divine Worship* to our *Saviour* as a most filthy and pernicious Error, that led to *Judaism*, and was in effect, *The Denying of Christ*, and tending to *Epicurism and Atheism*. Nay he goes so far as to tell us, he never knew any good and pious Man of that Opinion (*a*). *Smalcius* reproaches 'em as Persons of little Understanding, and pufft up with a Jewish Spirit. (*b*). Nay elsewhere saith They are no Christians. *Niemoevius* censures them as ignorant of *Christ*, who had ne-

(*a*) *Socin. Op. Tom. 2. p. 773.*

(*b*) *Smalcius de Divinā. J. Christi, cap. 24.*

ver tasted how good and kind the Lord is: Nay tells us, They are Pseudo-Christians or Lukewarm Ones, not built on Christ as lively Stones (c). Volkelius largely proves such Divine Worship to be due to him (d). And Wolzogenius asserts, It may be justly said, That they do not honour the Father, who deny the Divine Honour of Adoration to Christ as he is Man : For we have (saith he) demonstrated that Divine Worship which is due to the Father, is also due to Christ (e).

On the other Hand, *Franciscus Davidis, Christianus Franken, Glirius* and others deny'd that any such Divine Worship shou'd be given to him, being plainly inconsistent with the first Commandment, and highly injurious to the Honour of God.

Now let us consider, What our late Unitarians think of this Dispute, and what their own Sentiments and Practice are in reference to it.

They do indeed tell us, "Some Worship is due to the Lord Christ. And therefore they distinguish between Civil Worship, due from Men to one another: Religious Worship, given on the account of a Person's Holiness or Relation to God, which as to the degree may be more or lesser, as their Sanctity or Relation to God is greater or lesser; and this sort of Worship (they tell us) is due to Holy Men and Women, to the Ministers of God, yet more to Prophets, and above them to glorify'd Angels and Saints: And Divine Worship, which belongs only to God. And this (they tell us) consists in Resigning our Understanding to whatever he reveals, (And O that they wou'd more conscientiously pay this part of Worship due to him!) and in Resigning our Wills and Desires to what he decrees and does, and in giving up our Affections to love him above all. It consists moreover in such External Acts and Significations of Reverence and Love, as we reserve only for him, and never give to any other.

(c) Socin. Op. Tom. 1. p. 398. and Tom. 2. p. 466.

(d) Volkelius de vera Relig. l. 5. cap. 29.

(e) Wolzog. in Matth. 4. 10. John 5. 23, 24.

Accordingly they tell us, "No Texts of Scripture prove, That the Lord Christ ought to be worship'd with more than a Civil, or Religious Worship. And there are no Acts of Worship requir'd to be paid to him, but such as may be paid to a Civil Power, to a Person in high Dignity and Office, or to Prophets and holy Men, or to such as are actually possest of the heavenly Beatitudes. See 2d Collect. of Tract. Answ. to Mr. Milb. 49, 50.

And the same Writer relating the Dispute between *Socinus* and his *Opponents*, mentions the *Answers* his Opponents gave to his *Arguments*, without offering any Reply to 'em. On the contrary, he endeavours to shew, That *Socinus's* Opinion about *praying to Christ* was inconsistent with his *Office as Mediator*. But yet he endeavours to clear it from the Charge of *Idolatry*, because he supposes they may pray to *Christ*, without ascribing *Omniscience* or *Omnipotency* to him. And upon the whole he supposes they should in this Difference bear with one another's Opinion and Practice.

To the same Purpose, *The Author of the Letter concerning the Unitarians*, blames the *Polonian Unitarians* or *Socinians*, who excommunicated and depos'd from their Ministry such of their own Party, as deny'd that *Christ might be Pray'd to, or Worship'd with Divine Worship*. And he commends the Moderation of the *Transylvanian Unitarians*, who admitted to the Ministry and to Professors Places, such as rejected the *Invocation and Adoration of Christ*, only obliging 'em under their Hands, that they should not openly oppose it in their Sermons and Lectures. And accordingly he alledges their Arguments against Worshipping our Saviour, and answers some of the Texts alledg'd by others.

And whereas the late *Archbishop Tillotson* had insisted on this Argument for the *Deity of Christ* drawn from the *Divine Worship* due to him, His *Answerer* tells us roundly, "They have wrote no Books these last seven Years, in which they have not been careful to profess to all the World, That a like

" Ho-

“ Honour and Worship (much less the same) is
 “ not to be given to Christ, as must be given to
 “ God.

So that upon the whole, we may justly place our present *Unitarians* among those that deny *Divine Worship* to our *Blessed Saviour*, and that allow him no other *Worship* than what (as themselves tell us) may be paid to a *Person in high Dignity and Office*, to *Prophets*, or *holy Men*, or such as are actually possess'd of the heavenly *Beatitudes*, (i. e. to glorify'd *Saints*).

As to our *Author* he does not seem at first View so very clear in delivering his Sentiments about it as might be expected. He saith indeed, “ *There is no Instance of Supreme Divine Worship given ultimately to Christ in Scripture*. And so far the *Socinians* themselves will agree with him. For tho' they assert, that truly *Divine Worship* must be paid him, yet they allow not *him*, but only the *Father*, to be the ultimate Object of it: And say, that the *Divine Worship* paid to him does finally redound to the *Glory of the Father*, who has admitted him to a Participation of his own *Honour*. And yet there are other Expressions which seem to import, that our *Author* entirely falls in with those late *Unitarians*, who deny any *Divine Worship* to be due to our *Blessed Saviour*. For he tells us, “ *The Worship paid to him being grounded upon derived and borrowed Excellency, is not supremely Divine, and cannot be offer'd to the Infinite, Self-Originate, Independent Deity, without a great Affront, because 'tis not the most Excellent*. From whence I think we may safely conclude, that our *Author* does not allow *Divine Worship* to our *Blessed Saviour*. For sure it were most absurd to call that *Worship Divine*, which we cannot offer to the *Blessed God* without affronting him, and (as our *Author* adds) without mingling *Reproach with Praise*.

I shall therefore in order to the bringing the Debate of this Argument to an Issue,

I. Consider what the *Author* has offer'd against our giving *Divine Worship* to our *Blessed Saviour*.

II. Examine the Grounds our Adversaries go upon in the Worship they allow to our Blessed Saviour.

I. I shall consider what the Author has offer'd against our giving Divine Worship to our Blessed Saviour.

And the great Argument he insists on is, "Because the Worship given to him is grounded on derived and borrowed Excellency, which therefore is not supremely Divine, nor can be offer'd to the Infinite, Self-originate, Independent Deity, without a great Affront, as not being the most Excellent, Mal. 1. 14. To praise an Independent God for Honour and Power granted to him by another, supposes a Fals-hood, and mingles Reproaches with Praise.

Answ. If the Author mean by derived and borrowed Excellency, such Excellency as the Supreme God communicates to a Dignify'd Creature, I deny that the Worship which the Scriptures require us to pay to Christ is grounded upon any such derived or borrowed Excellency. 'Tis founded, as I have shewn, on the Divine Perfections that are ascrib'd to him, and on that Right of Creation and Redemption that can belong to no meer Creature how dignify'd soever.

So if our Author mean by Power granted to our Saviour by another, any Strength, or Might, or Authority which does not originally belong to any Divine Nature our Lord is posses'd of, and is only bestow'd on him as a dignify'd Creature by God as his Creator, I deny that the Scriptures assign any such Ground of the Worship they require us to give to our Blessed Lord.

And accordingly, I shall carefully examine what our Author has alledg'd to prove what he asserts, That the Worship given to him in Scripture is grounded on such derived or borrowed Excellency, &c.

To this Purpose he argues :

" Thus our Lord requires Baptism (if that be an Act of immediate proper Worship) in his Name, because All Power in Heaven and Earth is committed to him.

Answ. I cannot well understand why our *Author* should make a Doubt of *Baptism's* being an *Act of immediate proper Worship*. Did any Christian before him ever doubt of its being a Sacred Rite, by which the Person baptiz'd is solemnly dedicated to that Blessed God, into whose Name he is baptiz'd? And is not such a *Dedication* the highest and most solemn *Act of Devotion* that a *Creature* can pay to its absolute *Owner and Lord*? So that I cannot see why our *Author* should question it, unless he be afraid, that the granting it will strengthen the Argument we draw from thence for the paying the same *Divine Worship* to the *Son and Holy Spirit*, as we pay to the *Father*. But the *Author* tells us, "That Christ therefore requires Baptism in his Name, because all Power in Heaven and Earth is given him."

Answ. Our Blessed Lord alledges *all Power in Heaven and Earth being given him*, as the *Ground* of his sending out his Apostles to go and *disciple all Nations*, to whose Faith and Obedience he had a just Claim. And when he saith, *All Power in Heaven and Earth is given to me*, he does not mean (as our *Author* supposes) that he had no such *Original Power or Authority* over Earth and Heaven belonging to himself: For it did always belong to that *Divine Nature* he is possess'd of, and is the inseparable Result of that *Work of Creation*, which I have shewn, that the *Scriptures* ascribe to him. But that the sole Exercise of this Power is now devolv'd into his Hand, and that he in the *Quality of Mediator* is the sole *Administrator* of the Divine Kingdom; this is the *Father's voluntary Gift*, and this our *Lord* intends, when he saith, *All Power in Heaven and Earth is given to me*. But this does by no means imply, that the *Worship* of our *Lord* is founded on such a *borrow'd Power* as may be communicated to a *dignified Creature*: But on the contrary, that 'tis founded on the *Authority* that originally belongs to the *Divine Nature* of our *Blessed Saviour*, tho' the sole Exercise of it be by a voluntary Dispensation

committed to him. Even among Men, two or more may be possess'd of the same supreme Authority, and yet the sole Administration be in the Hands of one. We had an Instance of this in a late Reign, when the Crown was settled on that illustrious Pair King *William* and Queen *Mary*, and yet the sole Administration was in the King's Hands. This is some Illustration of what I am here asserting, that tho' the *Father* and the *Son* are possess'd of the same *Authority*, yet the sole Administration of the Divine Kingdom, during this present State of Things, may be by the *Father's* Consent in the Hands of the *Son*. I know indeed, that we must not strain such Comparisons in our Application, so as to conceive of the *Father* and the *Son* as two distinct and separate Beings. But yet as their Participation of the same Divine Nature does not take away that Difference and Distinction between 'em, which is more than nominal, so such Examples may help us to conceive the more easily of such a voluntary Dispensation.

Again, Our *Author* argues;

" Thus we must honour the Son, (as truly, not
 " as greatly) as we honour the Father, because the
 " Father hath committed or given all Judgment to
 " him, John 5. 22, 23.

Answ. The Text saith, *That we must honour the Son as we honour the Father.* And these Words (*as truly but not as greatly*) are only the *Author's* presumptuous and groundless Addition. *Socinus* his Followers did from these very Words justly conclude, that *Divine Worship must be given to our Saviour.* For to give him only an *inferior Religious Respect*, such as we may give to a *Prophet*, or to a *glorify'd Saint*, or a *most dignify'd Creature*, is not to honour him *as we honour the Father at all.* For to offer such *Honour to the Father* were to offer him the highest Indignity and *Affront*, and to *Reproach* instead of *Praising* him, as the *Author* well observes: So that we cannot honour him *as we honour the Father*, without giving him the *same kind of Worship.* And the Reason of

our thus Honouring the Son which is there assign'd, viz. Because the Father judges no Man, but has committed all Judgment to the Son, is so far from implying, That we must not give him the same Honour or Worship as we give the Father, that it implies the quite contrary. For because the Divine Government is in his Hands, so that he is the final Judge of all, and the sole Arbitrator of our Eternal Happiness or Misery; therefore truly Divine Honour is due to him. And that this Judgment is committed to him, does not import, as I have already suggested, That the Right of Judging the World did not originally belong to that Divine Nature he is possess'd of; but only, that the Sole Exercise of it being in his Hands, is the Result of a voluntary Dispensation. And by the way I may observe, in Confirmation of this Exposition, That tho' the Man Christ Jesus shall be employ'd in judging the World, yet the Scriptures do also ascribe it to God, and assert, That the Lord himself will be Judge, That every Knee shall bow to him, That before him all the Dead, small and great, shall stand: And yet we are expressly told, The Father judges no Man, but has committed all Judgment to the Son: So that God judges the World, when the Son judges it. Nay 'tis observable, That the Apostle Paul proves, That we shall all stand before the Judgment-Seat of Christ, from these Words of the Prophet, Isa. 45. 23. As I live (saith the Lord) every Knee shall bow to me, and every Tongue shall confess to God. Now if the Apostle's Reasoning be just, our Saviour must be that Jehovah, and that God, before whom the Prophet had foretold that every Knee shou'd bow: For otherwise it wou'd no way follow, that because every Knee shou'd bow to God, that we must therefore all stand before the Judgment-Seat of Christ. So that without supposing him to be God, we must suppose the Apostle to alledge that as a Proof of his Assertion, from whence it cou'd be no way justly inferr'd.

Again, the Author argues, "Thus at the Name of
" Jesus must every Knee bow, and every Tongue confess
" him to be Lord, because as a Reward of his Obedience
" God

" God has given him a Name above every Name ; and
 " 'tis added, That all this Homage is ultimately to
 " the Glory of the Father.

Answ. To make this Argument of any Force against Giving Divine Worship to our Blessed Saviour, the Author must prove, That this Text speaks only of such a Dominion as belongs to Christ, as a meer dignify'd Creature, and makes that the sole Foundation of the Worship that is to be given him. But this I deny. On the contrary, *That every Knee shou'd bow, and every Tongue confess to him,* proves him to be that very God whom the Prophet *Esay* speaks of in the forecited Place, 45. 23. And indeed the former Verse plainly appropriates that Honour to the true God. *Look unto me, and be ye saved all the ends of the Earth, for I am God, and there is none else, I have sworn by my self, &c. That to me every Knee shall bow, &c.* See v. 22, 23. And yet that the sole Exercise of the Divine Dominion, and an Authority over Angels themselves shou'd be committed to the Incarnate Son of God as Mediator, is the Gift of the Father, and the Reward of that Obedience that our Saviour had paid in his Humane Nature. And our Acknowledgment and Subjection to that Dominion does redound to the Glory of the Father, whose Good-pleasure it was to reward the transcendent Love of the Son to us, by this Constitution, *That he the Father shou'd judge no Man, but all Judgment should be committed to the Son.*

But the Author adds, " So that however there may be the same common External Acts or Words, (such as bowing the Knee, and saying Glory and Praise, &c.) used to God and the Mediator ; As also in some Instances, they are given in common to ordinary Men ; Yet the Mind of a rational Worshipper will make a Distinction in his inward Intention, as no doubt but those devout Jews did, who in the same Act bowed their Heads, and worshipped both God and the King, 1 Chron. 29. 20.

Answ. For External Acts, such as Bowing, Kneeling, no doubt we may use 'em to express either Civil

or Religious Worship. And therefore the Jews might both bow to God, and after that turn and bow to the King, the one to express their Religious Homage, the other their meer Civil Obeysance. (For that they express'd both at once by the same individual Act of Bowing is more than the Text asserts). And here, there was no Danger of any one's mistaking this Respect paid to the King for any other than Civil Homage. The visible Difference of the Objects does in this case sufficiently distinguish the Nature of the External Acts. But for Words, and particularly such as the Author refers to, the saying, *All Glory and Praise, or all Glory and Dominion be ascribed to such a One for ever,* we wou'd gladly see, what Instances the Author can give us in Scripture of such Doxologies being ever applied to ordinary Men, nay or the highest Angel, or the most dignify'd Creature whatever. And much less can he give us one Instance in which God, and such a Dignify'd Creature, are join'd together. Nay, for such External Acts as Bowing or Prostration, we may observe with what extraordinary Caution both Good Men and Good Angels refus'd 'em, when they seem'd to be given on any Religious Account, tho' they knew that those who offer'd em, never intended 'em as Acts of strictly Divine Worship. St. Peter never suspected Cornelius, nor the Angel St. John, of mistaking either the one or the other for God, or of designing to worship either of 'em as God: Yet both express'd a Dislike of the External Homage, because given on a Religious Account; and the latter advises St. John to appropriate all such External Religious Worship to God. And if our Blessed Saviour was no more truly God, than either St. Peter or the Angel (as our Author must suppose) he should in all reason have been equally tender of the Divine Honour, and refused all External Acts that look'd like Religious Homage. Much more should he have rejected with the utmost Abhorrence and Zeal the irregular Devotion of such as joined him with the Father, in ascribing the same endless Glory, and Honour, and Power to the one as to the other. For here there is extreme Danger of such

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Doxologies leading us into what they account a pernicious Mistake, even to judge the Father and the Son equal in Essential Perfections, when the same Glory is ascribed to both in the same Acts of solemn Devotion: Nor would a good Intention in the Worshipper at all excuse so gross Imprudence. A Man may bow his Knee both to his Father and to his Prince. But shou'd he compliment his Father with the same Royal Titles he gives to his Prince, and that in his very Presence; no good Intention of making a Distinction in his own Mind, would excuse his Indiscretion; no more than the Jews would have been excusable, if, when they bowed both to God and to the King, they had used the same Doxology to both, and said, *To God and to the King be Glory and Dominion for ever*; and gone about to justify it by pretending, that as Rational Worshippers they made a Distinction in their own Minds, and ascribed this endless Glory and Dominion to the one and to the other in a very different Sense.

Having thus vindicated the Divine Worship, we give to our Blessed Saviour, from the Author's Objection, I proceed;

II. To examine the Grounds our Adversaries go upon, in the Worship they pretend to pay to him.

Now tho' they are all agreed in assigning the same Ground of the Worship paid to Jesus Christ, viz. That Authority they suppose him advanc'd to as a dignified Creature, yet some of 'em think this a sufficient Ground for Giving him Divine Worship: Others think it does warrant only the Giving him an inferior Religious Worship, but not truly Divine.

As to the former of these, there lies an obvious and insuperable Objection against their Practice, That to give Divine Worship to a Creature, how dignify'd soever, is flat and plain Idolatry, if there be any such thing in the World. 'Tis the Scriptural Notion of the Idolatry of the Gentiles, That they served the Creature besides the Creator (a). And that they did Service (or Homage) to those that by Nature were no Gods (b).

(a) Rom. 1.25.

(b) Gal. 4.8.

And against this *Idolatry* we are solemnly caution'd in the First Command, *Thou shalt have no other Gods before me*, Exod. 20. 3.

Now to avoid the Force of this Argument there are two things insisted on by the *Socinians*, which I shall briefly consider.

First, "They sometimes tell us, they own Christ to be the true God, as that is opposed to all false Gods, and that the most High God hath communicated both his Perfections of Power, Wisdom, &c. and his Authority to him, and therefore his peculiar Honour and Worship too.

Answ. That this is a meer Evasion will appear if we consider, that either our Adversaries take such plausible Expressions as these in their proper Sense, or not.

If they take 'em in their proper Sense, the Meaning must be, that the most High God has made the *Man Christ Jesus, Almighty, Omniscient and Supreme Lord of all*. But this is impossible, and no better than horrid Blasphemy. 'Tis to deify a Creature by ascribing infinite Perfections to a finite Being, and setting it in the place of the most High God.

But if they mean no more, by the most High God communicating his Perfections of Power and Wisdom to him, than that he employs his Power to execute what our Lord Jesus would have to be done, and reveals to him all things he is concerned to know: and if they mean no more by his Communicating his Authority to him, than that he has plac'd him in the highest subordinate Dignity; but that still *Jesus Christ* is no more by Nature than a *Man*, and no more posseſſ'd of any *Divine Perfections*, than *Moses* when God wrought Miracles by him, or the *Prophets* when God revealed Secrets to 'em, (as they must explain the matter if they will speak consistently with themselves) then this no way takes off the Force of the Argument: For then still *Jesus Christ* is by nature no *God*, he is a *Creature*, not the *Creator*: And to give him *Divine Worship*, while he is such, is in the Language of the Scripture as manifest *Idolatry* as what the *Apostle* charges the *Gentiles* with. But

But this leads me to consider their

Second Plea for Giving Divine Worship to Jesus Christ, tho' they believe him to be no more than a Man, viz. That we Christians have God's Command for doing it, which the Heathens never had for the Objects of their Devotion.

To shew the Absurdity of this Plea, I need only suggest;

1. That this Evasion supposes the Notion of Idolatry to depend on a meer positive Command, and not on a Moral.

Whereas on the contrary, the Notion of Idolatry is founded on the Nature of Things. The Evil and Malignity of it arises from the manifest Unreasonableness and Incongruity of giving that Honour and Worship, which the infinite Perfections and Supreme Authority of the only true God claim from his Creatures, to a Being that is incapable of those Perfections, or of that Authority. There is such an infinite Distance and Disproportion between the Blessed God, the Creator and Supreme Lord of all, and the most excellent of his Creatures, how highly soever dignify'd, that nothing can be more absurd and repugnant to Reason it self, than to give the Respect that belongs to that Infinite and Sovereign Being, to any finite Being whatsoever. 'Tis most apparently equal and just, that Beings so infinitely different in their Nature shou'd be treated with the greatest Difference possible in the Respect that shou'd be paid to 'em. To give the Infinite God the same Honour we give to a finite Being is (as the Author well argues) to offer him the highest Indignity and Affront. And to give his Worship to such a finite Being is to Deify it, and make an Idol of it. So that God can no more be suppos'd to command us to give his Worship to a Creature how highly dignify'd soever, than he can be suppos'd to command any other thing that is evidently absurd and unsuitable to the Nature of things. So that our Adversaries are reduc'd to a desperate Shift, when they are forc'd to deny the Morality of the first Command, which both the Jewish and Christian

Church have always look'd upon as of indispensable and perpetual Obligation. And if this be all that *Socinus* meant in charging his *Brethren*, who denied Divine Worship to Christ, with *Judaism*, viz. because they look'd on the First of the Ten Commandments as *Moral*, they need not be ashame'd of the Charge, but acted far more consonantly to all sound Reason in denying Divine Worship to Christ while they thought him no more than a dignify'd Man, than *Socinus* in giving it. And indeed while that Command stands in the Decalogue, or till the *Socinians* have clearly proved the Repeal of it, they will never reconcile their Practice of setting up two separate Objects of Divine Worship, (One a *God by Nature*, the other a *Man and a God only by Office*) with the Command, of having no other *God before the Great Jehovah*. Nor will they ever prove the Repeal of it, while those Words of our Saviour stand upon Record, *Matth. 4. 10. Thou shalt Worship the Lord thy God, and him only shalt thou serve.* For they clearly demonstrate that the Obligation of the first Command is to us *Christians* perpetual, and never to be superseded.

2. If this Plea were allowable, the *Apostle* fixes his charge against the *Heathens* upon a wrong Foundation.

He charges 'em as *Idolaters* because they Worship¹ the *Creature* besides the *Creator*, and because they served those that by nature were no Gods. But if the *Socinians* be in the right, There is no harm in that at all: Because if *God* please to require it, They may give his own Worship to a *Creature* that is by *Nature* no more a *God* than those the *Gentiles* worshipp'd. (And they themselves suppose that the *Apostle* and the *Christian Church* gave it to *Jesus Christ*, tho' they apprehended him only to be a dignify'd *Creature*, and had *God's Allowance* and *Command* to do so.) He shou'd therefore have only charg'd 'em with doing it without a warrant and command from the true *God*. Nay whereas the *Heathens* did many of 'em pretend, That their *Inferior*

rior Gods derived their Dignity from the Supreme, and had Divine Honour pay'd 'em by his Allowance, the Apostle shou'd have confuted this Pretence. So that according to our Adversaries Opinion and Practice, the Apostle makes that their Crime that might be equally objected against himself and all other Christians, nay supposes it a Sin against the Light and Law of Nature, and not against any positive Command. As is evident from Rom. 1. 25. compar'd with the foregoing ver.

3. This Plea is inconsistent with God's own most express Declarations.

So that while those Passages stand in the Bible, That God will not give his Glory to another, *Is. 42. 8.* That the Gods that have not made the Heavens and the Earth shall perish from the Earth, and from under these Heavens, *Jer. 10. 11.* (which Prediction plainly refers to the time of the Gospel) we can never believe, That God gives his own Glory to a Dignify'd Man, and sets up one to be worship'd as a God that was so far from making the Heavens and the Earth, that according to the Socinians he did not exist till about 1700 Years ago. Nay we can never look upon the great Jehovah to be, as he so frequently declares himself, jealous in the matters of his own Worship, if he admit a Creature to be his Competitor or Associate in it. *Exod. 20. 5.*

But because the Author seems rather to fall in with those Unitarians that deny Divine Worship to our Blessed Saviour, I shall proceed to consider

The Opinion of those Unitarians who think that the Eminent Dignity and Power Jesus Christ is advanced to is a sufficient Ground for giving him an inferior religious Worship, tho' not that Worship which is properly Divine.

And against this I have these two things to offer.

I. If what has been produc'd from Scripture to prove that truly Divine Worship belongs to our Blessed Saviour, and that on the account of the truly Divine Perfections he is possess'd of, and of the Right he has to it by Creation and Redemption, hold

good, Then these Unitarians who deny *Divine Worship* to our *Blessed Saviour* are highly injurious to his Honour in refusing to give it, and in putting him off with an *inferior* sort of *Worship*, even such as themselves tell us, may be paid to *Civil Power*, to a *Person in high Office and Dignity*, or to *Prophets and Holy Men*, or to *such as are actually possess'd of the heavenly Beatitudes*. For if an *Higher Worship* be due to him, Those that give him only an *inferior Respect*, do really offer an *Indignity and Affront to him*; and their *Worship supposes a falsehood, and mingles Reproaches with Praise* (To use the *Author's Expressions.*) But

II. On the other Hand, If our *Blessed Lord* be no more than a *Dignify'd Creature*, even the paying him any *Religious Worship* at all does entrench upon the peculiar Honour of God, and is an Invasion of his incommunicable Rights.

To make good this Charge, I shall endeavour to shew, That the *Scriptures appropriate all Religious Worship to God*, and allow of no *inferior Religious Worship* to be given to a *Creature*; and that the Giving a *Religious Worship*, tho' *inferior*, to *Jesus Christ* on Supposition of his being only a *dignify'd Creature*, will justify both *Pagans* and *Papists* in that *Demon Worship* which the *Scriptures condemn*.

I. The *Scriptures appropriate all Religious Worship to God*, and allow of no *Inferior Religious Worship* to be given to a *Creature*.

By *Religious Worship* (as oppos'd to *Civil*) I understand such *Worship* as the *Religion* we profess, directs us to pay to some *Inhabitant of the Invisible World*. Now according to the *Christian Religion*, all *Worship* paid to an *Inhabitant of the Invisible World*, is *God's incommunicable due*, and is in the nature of it truly *Divine Worship*, whatever the Intention of those that give it may be. And this will appear if we duly consider, What all *Worship* paid to an *Inhabitant of the Invisible World* supposes in the nature of the *Action* it self. Now it plainly supposes the Being to whom we pay such *Worship* to be

present with us, to understand the Homage we pay to him, nay to know not only our particular Case and Circumstances, but even our very Hearts, and with what inward Intentions and Affections we offer such Honour and Respect to him. To pray to such an Invisible Being supposes that he can both hear and help us, and that he can judge of the Sincerity of our Devotions. Now such an Unlimited Knowledge of Humane Affairs and Dominion over 'em, especially such a Knowledge of the Hearts of Men, and such a Presence with all Worshippers where-ever they are, are Perfections that belong to no Inhabitant of the Invisible World but the Blessed God. And 'tis because all Religious Worship does in the nature of the act (whatever be the Intention of the Worshipper) ascribe such Perfections to the Object of it, that God has appropriated all such Religious Worship to himself, and excluded all other Inhabitants of the Invisible World from it. The Author, I presume, will not deny that the Jews understood this to be the true import and sense of the First Command, *Thou shalt have no other Gods before me.* They paid no Religious Homage to any other Inhabitant of the Invisible World, as reckoning it contrary to this first and greatest Precept of the Decalogue. And 'tis no less certain that the Christian Church, in its first and purest Ages, were of the same Judgment, and disclaim'd on this very Account, the giving Religious Worship to any but God (a). (As I might easily shew by numerous Citations from Justin Martyr, Origen, Clemens Alexandrinus, and others, if that matter were contested.) And the Judgment both of the Jewish and Christian Church in this point, is abundantly confirm'd by our Blessed Saviour himself: For he plainly declares his own Sentiments of the Latitude and Extent of this Command, when he repell'd the Devil's Temptation to fall down and worship him with this Answer, *'Tis written, thou shalt Worship the Lord thy God, and him*

(a) The Learned Reader may see this fully prov'd by Dr. Whitby in his *Tractatus de Deitate Christi.* p. 92, 93, 94, &c.

only shalt thou serve, Matth. 4. 10. For whether we suppose our Saviour to refer to the Words of the First Command, or to those parallel Passages, Deut. 6. 13, 14. Deut. 10. 20. 'tis evident, that he has determin'd this to be the Sense of 'em, *That all Religious Worship and Homage must be given only to God.* And whereas they would evade this plain Declaration by pretending that such Prohibitions of Worshipping any other but God, must be understood of that Supreme and Absolute Worship, that is due only to God, but not of an Inferior and Relative Worship, which may (as they pretend) be given to a *Dignify'd Creature*: The Vanity of this Evasion appears from this obvious Consideration, that if this Pretence would hold, our Saviour's Answer would no way repel the Force of the Devil's Temptation: For the Devil did not claim Supreme and truly Divine Worship; but such an Inferior Respect as was due to one, who was constituted a God over this lower World, and to whom a Power over all the Kingdoms of it was deliver'd, so that he cou'd give it to whom he wou'd. Nay he demands only a Relative Worship, which ultimately referr'd to the Honour of the Giver, See Luke 4. 6. And accordingly he offer'd it to our Lord Jesus on Condition of his falling down before him. Now our Blessed Saviour does not alledge as a Reason of his Rejecting his Proposal, That the Devil did but falsely pretend to any such Power, all the Power he had being only by Usurpation and Divine Sufferance for wise and holy Ends. (Tho' he might justly have alledg'd this, and shou'd in all Reason, according to our Adversaries, have insisted on this ground for repelling the Temptation.) But he rejects it by telling him, *he demanded what was due to God alone*, and was his incommunicable Right; and what Satan cou'd lay no claim to, had his Pretensions of such a Power being deliver'd to him, been never so true. But now according to the Author's Opinion, Our Blessed Saviour Misapplies this Passage from the Old Testament. For it wou'd not follow, That because we must worship and serve God only (i. e. with Supreme absolute Worship) That

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we may not therefore fall down to, and pay an *Inferior Religious Worship* to a *Creature* whom God himself has *exalted to high Dignity and Office*. For according to them, 'tis upon this very ground that we must pay *Religious Worship* to our *Blessed Saviour* himself, and the *Devil* here desired it on no other *Ground*. So that if this *Distinction* of *Religious Worship* into *Supreme and Inferior, Absolute and Relative* be allowable, and we may give the latter to a *Dignify'd Creature*, provided we reserve the former for God: Our *Saviour* here gave a very weak insufficient *Answer*, and the *Devil* was a *weaker Disputant*, that cou'd not enforce his *Temptation* by the use of so obvious a *Distinction*. Whereas if the Words our *Lord* cites do appropriate all *Religious Worship* to God, then indeed they are every way fit to silence the Tempter, by shewing the *Unlawfulness* of what he demanded, even tho' his *Pretensions had been never so* *tute*. Nay, 'tis observable, that to the Passage, which our *Saviour* cites out of the *Pentateuch*, he himself has added this Exclusive Particle *only*. *Moses* had said, *Thou shalt fear the Lord thy God, and serve him*. And our *Lord*, to render these Words more forcible against the *Devil's Temptation*, cites 'em thus, *Thou shalt Worship the Lord thy God, and him only shalt thou serve*: So that if we will stand to his Determination, these Words do appropriate all *Religious Worship* to God, and suppose the *Giving it to a Creature* (tho' only on the account of a Power or Authority derived from him, and therefore *Inferior* and *Relative*) to be a Violation of the Divine Law.

2. The giving *Religious Worship* to *Jesus Christ*, tho' only *Inferior and Relative*, on the Supposition of his being only a *Dignify'd Creature*, will clear both *Pagans* and *Papists*, in their *Worship of Creatures*, from the Charge of *Idolatry*.

The *Apostle* charges this Crime upon the *Heathens*, because they *worship'd the Creature* besides the *Creator*, who is blessed for ever, Amen, (i. e. who is the sole Object of our *Religious Adoration* and *Praise*) Rom. 1. 25. and because they served those that by Nature were no Gods, Gal. 4. 8. Let

Let us consider, What the *Heathens* reply to this Charge, when manag'd against 'em by those *Fathers* that wrote in Defence of the Christian Cause.

To this purpose they alledge,

"That those Creatures they worship'd were dii me-
"dioxumi & inferioris notæ, a middle sort of Gods
"of inferior Note, made and advanc'd to that rank
"of Gods, by the Supreme God, who was the God
"of Gods, the King of those Gods and Goddesses,
"that depended on him for all the Dignity they en-
"joy'd; and that these inferior Gods fell so far short
"of the Supreme Deity, that they were rather to be
"reckon'd among Men. That the Worship of these in-
"ferior Gods tended to the Honour of the Supreme,
"from whom they deriv'd this Dignity, and to
"whom it must needs be acceptable and pleasing to pay
" 'em this respect. This Worship being agreeable to his
"Orders and Council, and given on the Account of
"that Power and Authority he has vested 'em with,
"and of those Benefits and Blessings he has made 'em
"the Conveyers and Dispensers of (a).

Now 'tis manifest, That these their Sentiments concerning *Inferior Gods* are very agreeable to those our late *Unitarians* entertain concerning our *Blessed Saviour*, whom they suppose to be only a *Creature*, but constituted a *God*, by being advanc'd to High Dignity by the Supreme God, who has therefore appointed him to be worship'd; the Worship we pay to him redounding to the Glory of the Supreme God, from whom he *derives his Power*, and on whom he *depends* for all the Dignity he enjoys.

How then will our *Adversaries* justify the Apostle's Charge against the *Heathens*, without exposing their own Cause? For 'tis obvious, That the *Heathens* might retort on the *Apostle*, if he were of the

(a) Senec. Ep. 100. Justin. Mart. Exhort. ad Gr. p. 19, 22. Aug. de Civ. Dei l. 9. c. 3. l. 4. c. 9. l. 8. c. 6. Lact. l. 1. c. 5. Celsus ap. Orig. l. S. p. 381. & 421. Hierocl. in Carm. Pyth. p. 9, 10, 18. Cels. ap. Orig. l. 7. p. 377. Plato in Phædro, p. 246. Apuleius de Dæm. Socr. p. 45. Clem. Alex. Strom. l. 6. p. 631.

fame mind with our late Unitarians, How come you to reproach us with worshipping a Creature beside the Creator? Do not you Worship such a Creature too? Do you not suppose him constituted a God by Office, and that the Worship you give him tends to the Honour of the God of Gods by whom he is advanc'd to that Dignity? How comes that to be Idolatry in us that is none in you? Again, How come you to impute it as a Crime to us that we serve those that by Nature are no Gods? Do not you serve and pay Religious Homage to one that is no more a God by Nature and Essence, than those we adore? Even to one that is only a God by Courtesy, and depends on the Supreme God for all the Power he is vested with, and all the Honour that's paid him?

And if it be said, That Christians have the true God's Command for worshipping Christ, but the Heathens had not for worshipping their Inferior Gods, (a) the Answer is obvious, That the Apostle shou'd then have fixt his Charge on their doing it without such a Command and Warrant from the true God, and never made it their Crime to worship the Creature besides the Creator, and to serve such as are not Gods by Nature: For this it seems may be very lawful and commendable, when we have God's Allowance or Command for it; and is only sinful when we do it without his Order. So that all the fault of the Heathens was, That they were mistaken in pretending to such an Order from the Supreme God, when they really had it not. And what will this lame Excuse it self signify to those Unitarians, that tell us, " We have no such Command to Worship Christ himself, tho' they think it may be lawfully done, and dare not censure those that do it? And as for those other Excuses alledg'd by the foresaid Author of the Defence of the History of the Unitarians, viz. " That the Heathens set up the Creature more than the Creator, That they set up an Infinite Number of Gods who had been meer Men, and

(a) Which is the best Excuse made for 'em by the Author of the Defence of the Hist. of the Unit. p. 54.

" that

" that their Worship is terminated on 'em, and so they
" made true Gods of Men : It appears by what I have
already alledg'd from the Patrons of Demon-Wor-
ship among the Gentiles, that they disown'd all this,
They did not set up Creatures above the Creator
(which were *Nonsense* as well as *Idolatry*) Nor did they
suppose their deceased *deify'd Heroes* to be *Gods* in any
other Sense than our *Adversaries* suppose the *Man*
Christ Jesus to be. Nor did they so terminate their
Worship on 'em, as not to refer it to the Honour of
the *God of Gods* from whom they suppos'd 'em to re-
ceive their Power and Dignity. So that our *Unita-
rians* have no way of shewing the Disparity between
their Practice and that of the Gentiles, but by imputing
to 'em what themselves openly disown. Whereas it ap-
pears, their *Cause* is the same by their making use of
the same Evasions and Distinctions in defence of it.

Upon the like grounds, We charge those of the *Romish Church* as Entrenching on the incommunicable Rights and Honour of God in their *Invocation of Angels and glorify'd Saints*.

But our Charge is not well grounded, if the Principles of our late *Unitarians* be true. For the *Papists* may defend their Practice by the same Principles. They assign the like Grounds of their Religious Worship to 'em, " That Angels and glorify'd
" Saints are advanc'd to great Dignity and Authority,
" That they have both vast Knowledge and vast Pow-
" er communicated to 'em ; That the Worship they
" give 'em is only Inferior and Relative, and redounds
" to the Honour of that Supreme God, who has rai-
" sed 'em to this Dignity and Glory. And if these
be solid Grounds of giving an inferior Religious Wor-
ship to a *Creature*, What ground is there to reproach
their Worship as injurious to the Honour of God, and
an *Invasion of his peculiar Rights*? So that our late
Unitarians must in this point give up the Cause to
'em, and must never pretend to charge their Practice
as *Idolatrous*. And accordingly, The *Apology* which
the *Author of the Defence of the Brief History, &c.*
makes for his Party is very lame. For all he has to
say

Say in the matter is, "That the Papists have no Texts
 " of Scripture which require 'em to Worship St. Peter,
 " St. Paul, and St. Francis. Were they content (saith
 " he) to keep within the bounds of Respect and Honour
 " due to glorify'd Saints, they shou'd be guilty of no
 " fault. But to pray to 'em as Mediators both of In-
 " tercession and Merit, To dedicate Churches to 'em,
 " To kneel down before their Images, &c. This ap-
 proaches too near to Idolatry.

Answ. We are not here Enquiring whether the Popish Invocation of Angels and Saints be Commanded or Uncommanded, or in what Particulars some may exceed others in it: But whether it be *in it self injurious to the Honour of God*, and justly condemnable on that account. And if it be not injurious to God's Honour to give Religious Worship to a dignify'd Creature, How can it be prov'd to be so to give it good Angels and glorify'd Saints? Not only does Socinus assert, That communicated Excellency is a just ground of Worship, but even the Author of the Defence tells us, "That as there are divers Orders of Creatures, so
 " they are to be honour'd in Proportion to their Digni-
 " ty. And, That if the Papists wou'd keep within the
 " bounds of Respect and Honour due to glorify'd Saints,
 " they shou'd be guilty of no fault. Now the Papists do not deny to Jesus Christ a higher Honour than they give to Angels and glorify'd Saints. What wrong then do they to the Honour of God, in Praying to an Angel or a Saint, if Praying to a Creature be not injurious to his Glory? If it be said, That their Praying to an Angel or Saint, does in the nature of the Action it self suppose that Angel or Saint to be present with him that Prays, to understand his particular Case, nay to know the inward Intentions and Affections of his Heart, and is therefore injurious to the Honour of God, by ascribing to a finite Creature that unlimited Presence and Knowledge that belongs to God alone, and is by the Scriptures (as I have already shewn) frequently appropriated to him; then the same Charge may be brought against all Religious Worship to Jesus Christ on Supposition of his being only a dignify'd

dignify'd Creature; because on this Supposition, it ascribes to him the peculiar Excellencies of the Divine Nature. Nay if *Socinus* himself, (a) and many of his Followers, besides all the Followers of *Franciscus Davidis*, &c. be in the right, That we have no Command in Scripture for Praying to Christ, Their Cause and that of the Papists in the Invocation of Angels and Saints is every way built on the same Foundation, and must stand or fall with it.

But if the Grounds they go upon be true, What tolerable reason can be given, why the *Angel* shou'd so strictly forbid and caution St. John when he fell down to Worship him, See thou do it not. *Worship God*, Rev. 19. 10. and 22. 9. Can we think that St. John, who knew him to be an *Angel*, intended him any more than an *Inferior Worship*? (And if such *Worship* be allowable to an *Angel* at any time, 'tis when he appears and is present.) Why then shou'd the *Angel* warn him against it, and that by insinuating to him that it wou'd be injurious to God, whom alone he was to pay Religious Homage to?

Upon the whole, The Opinion and Practice of the *Unitarians* plainly re-advances that *Creature-Worship* which it was one great Design of the Christian Religion to overturn and abolish. It undermines that grand Article of the *Everlasting Gospel* that was to be Preach'd to every Nation, and Kindred, and Tongue, and People; Fear God, and give Glory to him, and the Hour of his Judgment is come, and Worship him that made Heaven, and Earth, and the Sea, and the Fountains of Waters, Rev. 14. 6, 7. by setting up as an Object of Religious Worship a *Creature* to whom neither the Divine Perfections nor Works belong.

Having thus clear'd the Arguments for the Deity of Christ, drawn from the Divine Titles, Perfections, Works and Worship which the Scriptures ascribe to him, from the Author's Exceptions; It only remains,

(a) 'Tho' in this (as *Niemojevius* justly tells him) he had ruin'd his own Cause, by giving those who oppos'd that Divine Worship of Christ which he pleaded for, the greatest Advantage against him,

That

That I answer those few straggling *Objections* that he has confusedly thrown together at the end of his Book.

The most material of 'em is what occurs, p. 17, 18. where he argues against the Supreme Deity of Christ from its being inconsistent with his *Office as Mediator*.

To this purpose he argues, "If I must have one who is Supreme God and Man for my Mediator with God, then when I address to Jesus Christ as the Supreme God, where is the God-man that must be my Mediator with him? To say he mediates with himself, is the same as to say I must go to him without a Mediator, &c. But the Scriptures speak of a Mediator without a God, And who is this Mediator, if we go to Jesus Christ as the ultimate Object?

Answ. All the force of this *Objection* lies in the Obscurity and Ambiguity of it. And I need do no more to discover the weakness of it, than to distinguish those several acts of Mediation which the Author's *Objection* confounds, and to shew what distinct part his *Divine* and *Humane Nature* act therein.

We believe, as well as the Author, That there is one God, and one Mediator with God, the Man Christ Jesus, 1 Tim. 2. 4. And to understand his *Mediation* aright, we must consider, That it may either respect his *Priestly* or *Kingly Office*.

As his *Mediation* respects his *Priestly Office*, (and to this alone the Author's *Objection* refers) there are two Branches of it; the one perform'd on Earth: the other in Heaven. On the Earth He offer'd Himself an Atoning Sacrifice for us; In Heaven he appears for us in the presence of God as our Intercessor and Advocate. Now we grant it was the Man Jesus Christ, that became by his voluntary Sufferings and Death our Atoning Sacrifice. And to this *Act of Mediation* the Eternal Son of God concurred, by freely delivering up that *Humane Nature* he had assum'd to so stupendious Sufferings, and by giving a sufficient Dignity and Merit to those Sufferings to render 'em a valuable Consideration for our Impunity. And on that account the Apostle Paul speaks of the *Church of God*

God as purchas'd with his own Blood, *Acts 20. 28.* Again, We grant that the *Man Jesus Christ* does now appear in the presence of God, as our *Intercessor* and *Advocate with the Father*. But we bēlieve; that the *Eternal Word* to which that *Humane Nature* was united; as it gave a sufficient Value to his Sufferings; so it consequently gives a sufficient Efficacy to his Intercession.

Now we may justly enquire of the *Author*, Why the *Man Jesus Christ* shou'd be less capable of either offering himself an *Atoning Sacrifice*; or of appearing in the *Divine Presence* as our successful *Advocate* with the *Father* on the account of his Union to the *Eternal Word*? And why may not the *Man Christ Jesus*, in such a Concurrence with the *Eternal Son of God*; thus mediate with the *Father*, who (as I have before suggested) does in this *Oeconomy* sustain the Character of *Supreme Lawgiver*, without supposing that *God mediates with himself*; if by *Mediation* the *Author* intend either *Dying as our Propitiation*, or appearing in the *Divine Presence in the heavenly Sanctuary with the Blood of Attонement*? For these are acts in which the *Humane Nature* is the immediate Principle and Agent; tho' they are ascrib'd to the *Person* of our *Lord Jesus*. And sure we may easily conceive how these *Acts* should derive a higher Value from the *Union* of that *Humane Nature* to the *Eternal Word*. But against this the *Author Objects*;

“ If it be said, His *Humane Nature* only acts in this
 “ *Mediation*; tho' as united to the *Divine*; I answer;
 “ That as this is still to make *Christ Mediator with*
 “ *himself*, so the *Humane Nature* is not *God-man*. And
 “ if the *Man* or *Humane Nature* alone be capable of do-
 “ ing the part of a *Mediator*, then'tis not necessary that
 “ *Jesus Christ* shou'd be more than a *Man* inhabited by
 “ and related to *God* in order to that *Office*. Nor may
 “ it be said; That the *Union to the Divine Nature*,
 “ gives an infinite Efficacy to those *Acts* of which the *Hu-*
 “ *mane* only is the *Principle*; For unless by that *Union*
 “ the *Humane Nature* was turn'd into an *Infinite* or
 “ *Divine Nature*, its *Acts* can no more be reckon'd
 intrin-

“ intrinsically and properly infinite, than his Body or Understanding are infinite because so united to an infinite Nature.

Answ. We do not say, *The Humane Nature only acts in this Mediation*, Because we suppose the Divine Nature of our Lord to Consent to, and communicate a Dignity and Value to the Sufferings of his *Humane*, and to contribute thereby to the Prevalency of his Intercession. And it will not thence follow, That our *Lord Jesus Mediates with himself*, but only with the *Father*. Nor will it follow; That the *Mediator is not God as well as Man*, Or that the *Humane Nature alone can do the Part of a Mediator*, and That therefore it is not necessary that *Jesus Christ shou'd be more than a Man inhabited by and related to God in order to that Office*. A *Prophet or Apostle*, nay every good *Man*, is *Inhabited by and related to God*: And yet, supposing 'em as sinless as our *Lord* himself, the Blood of such a one cou'd never have been a valuable Consideration for the Redemption of Mankind; it cou'd never have been an Effectual Propitiation for Sin, or a sufficient Ransom to purchase the Church of God: And we cou'd have had no solid ground to depend upon any Intercession in the Virtue of it. But we can depend on the Sacrifice and Intercession of that *Humane Nature* which the Eternal Son of God assum'd, and to whose Sufferings it cou'd consent and communicate a sufficient value for answering all the Ends of the Divine Government. And we do not, as the *Author* pretends, assert, *That the Acts of Christ's Humane Nature become properly and intrinsically infinite by its Union to the Divine* (for that's impossible); But only that hereby they become of *Infinite or un-conceivable, and all-sufficient value*. The Dignity of our Lord's *Divine Person* giving a value to those acts of which the *Humane Nature* is the immediate Principle.

But our *Author* pretends to demonstrate, That Christ's *Humane Nature* can never be an Effectual *Mediator* (according to our Judgment) even tho' personally united to the *Divine*. Because (he saith)

" We deny this Humane Nature so united to have the
" Knowledge of the Secret Mental Prayers, the inward
" desires and distresses of all Christians, or to know a-
" ny ones Heart. And how then can he be a Compa-
" sionate Intercessor in Cases that he knows nothing of?
" Or how can he have a fellow-feeling of their Suffer-
" ings which he knows not that they feel at all? What
" comfort is there in this account of Christ's Mediation?

Answ. Either the Author speaks of an immediate Knowledge of our mental Prayers; of our inward Desires and our very Hearts: or a Knowledge by Revelation. As to the former, I have shewn him, That the Scriptures every where appropriate it to God. As to the latter, Why may not we suppose as much of this kind reveal'd to Christ's Humane Nature, and that in consistency with our Doctrine, as he? Will Christ's Humane Nature have the less reveal'd to it, because 'tis personally united to the Eternal Word? So that if his Humane Nature be capable of such an Universal Knowledge of all our particular Cases by Revelation, we have as much reason to suppose it as he, and are willing to suppose as much Knowledge of that kind communicated to it by Revelation, as can agree to the finite Capacity of his Humane Soul. If it be not, our Author is as much concern'd to answer this Objection as we are. And upon this Supposition, it must be answer'd by asserting, That as by one and the same act he offer'd himself a Sacrifice for all, the vertue whereof is applicable to every true Christian in particular: So his Intercession, so far as his Humane Nature acts therein, consists in his appearing in the Divine Presence in the heavenly Sanctuary, (as the High-Priest did in the Holy of Holies with the Names of the Twelve Tribes Engraven on his Breast-Plate,) the benefit whereof every true Christian as truly reaps as if his particular Case were truly known to Christ's Humane Soul: Because in his Divine Nature our Lord does understand their particular Cases, and can apply suitable Relief to 'em. But if his Humane Soul be capable of a more comprehensive and particular Know-
ledge

ledge by Revelation, 'tis every way as consistent with our Doctrine as with his, or rather more.

But (saith our *Author*) "The Divine Nature is precluded from it, because they direct us to seek to that as the ultimate Object thro' a Mediator, and the Humane Nature (they say) may know nothing of our Case, nor knows our Hearts, whether we Worship and Repent sincerely, or only hypocritically, and so knows not how to represent or recommend us to God. What a Case now do these Men bring us into? There is no Mediator left to interpose with the Supreme God, so that we must deal with him immediately and alone, which they will own is far from the Gospel-Doctrine or Method. Thus is our Lord Jesus turned out of Office, on pretence of giving him higher Honour.

Answ. 'Tis often harder to understand the *Author's* Argument than to answer it. What does he mean by saying, *That the Divine Nature is precluded from it?* Is it precluded from the Knowledge of our Hearts? No, sure; for we attribute to that alone the immediate Knowledge of 'em. And what tho' the *Divine Nature*, as it subsists in the *Father*, be the ultimate Object of our Addresses, will it thence follow, that the same *Divine Nature* in the *Son* cannot reveal to the *Human Nature* it has assum'd all the Knowledge of our particular Cases, and of our very Hearts, that such a finite Nature is capable of? And if it be capable of knowing 'em all by Revelation, then our *Author's* Objection vanishes; if it be not, he is (as I have shewn) as much concern'd to answer it as we. And now let him review upon what Ground he so vainly insults, when he saith, *What a Case now do these Men bring us unto?* &c. We do as much assert with the Apostle as he, *That the Man Christ Jesus is our Mediator with God;* So that we do not deal immediately with him. And we suppose him the more capable to mediate effectually, because we believe the Humane Nature assum'd into a personal Union with the *Son of God*. Because the Dignity of his Person is capable of giving a Value and Merit to his

Sacrifice, and a Prevalency to his *Intercession*. But let him consider into what a Case he brings us, who asserts what the Apostle *Paul* never did, *That our Mediator is only a Man*. And what is there in the Life of a meer Man to render it a sufficient Ransom for all? What value is there in the *Blood* of such a one to *Purchase the Church of God*? What Efficacy or Merit is there in such a *Sacrifice* to expiate and take away the guilt of Sin, or obtain *Eternal Redemption for us*? And if there be no sufficient Virtue or Value in *that*, There can be as little Prevalency in his *Intercession*. So that all the Question amounts to this, Whether the *Man Christ Jesus* is more capable of being an effectual *Mediator* with the *Father*, consider'd as United to and acting in Concurrence with and Subordination to the *Eternal Son of God*; or consider'd as destitute of any such *Union* and *Relation*? And that the Apostle never intended by calling the *Mediator* the *Man Christ Jesus* to exclude his *Divine Nature*, is so evident from his describing him elsewhere as not only the *Seed of Abraham*, but *God over all blessed for evermore*, and by telling us That the *Church of God was purchas'd with his own Blood*, that the *Author* has highly injur'd him by so grossly misinterpreting his Words; We are very willing to stand to the *Apostle's account* of this matter at *1 Tim. 2. 5.* if the *Author* will but allow him to be his own *Interpreter* at *Rom. 9. 5. Acts 20. 28.*

And what I have said does sufficiently obviate what he only repeats, "That they who hold true to "the Unity of the Divine Nature, or one infinite Being under three Modes, Properties or Relations; do "by plain Consequence leave no place for such a Mediator as they require, viz. One who is an infinite "God to be Mediator with the infinite God, when "there is no infinite Being but his own, and he can "not be thought to intercede with himself neither. All this Objection turns upon the *Author's* not allowing such a Distinction in the *Divine Nature* as we suppose to be between the *Father, Son, and Holy Spirit*,

Spirit, and not distinguishing between those Acts of which the *Divine Nature*, and those of which the *Humane* is the immediate Principle, of which Acts belonging to the latter, this of *Intercession* mentioned is one. And if these Distinctions be made, why may not the *Man Christ Jesus*, and that as united to the *Divine Nature* in its second manner of Subsistence and Operation (or in the *Person of the Son*) both offer up himself as a *Sacrifice on Earth*, and appear in the *Divine Presence in Heaven* as our *Advocate with the Father*? Nay, how infinitely greater Reason have we to expect that his *Mediation* will be Efficacious and Successful on this Supposition, than if with the *Author*, we suppose him to be only a *Man*?

I shou'd here add, That as to that part of Christ's *Mediation* which respects his *Kingly Office*, and which the *Author's Objection* seems not to refer to, viz. His dispensing to us all Benefits and Blessings from the *Father* by his Royal Power; it does more fully appear, That the Discharge of it does require an Unlimited and *Divine Power*, and cannot be performed by one that is a *meer Man*. How can a *meer Man* be the *Head* of all vital Influences to all the Members of his *Mystical Body*? or exercise an Universal Providence and Care over all the Affairs both of the *Church* and the *World*?

The *Author* at p. 18, 19. refers us for an Account of Christ to St. Peter's magnificent Description of him at the Day of Pentecost, before his Murderers themselves, Acts 2. 22. *Ye Men of Israel, hear these Words, Jesus of Nazareth, a Man approv'd of God among you by Wonders, Miracles and Signs, which God did by him in the midst of you.* Again at ver. 36. *Let all the House of Israel know assuredly, that God hath made that same Jesus, whom ye have crucify'd, both Lord and Christ.* Now the *Author* infers, "Why shou'd the Apostle, if he had believ'd the Infinite Deity of Christ, leave out that most Emphatical Branch in the Description of him, that was the most terrifying Argument, and most capable to convince his Persecutors, &c. viz. That they had shed the Blood

" of the Infinite God himself? Whereas what he
" saith is flat and low in Comparison of this.

Answ. All the Force of this Argument turns upon this Supposition, That the Apostle design'd in these Words to describe our *Blessed Saviour* by the highest Characters that belong to him: But this I deny: It was only his Design to represent and prove *Christ* to have been the *true Messiah*, whom they had unjustly crucify'd; and that it self was sufficient to strike Horror into their Consciences: But it was not his Design to instruct 'em in all the *Dignity* of the *Messiah*. For if it was, why does not the Apostle tell 'em, they had shed the Blood of him, that was of the Father's according to the Flesh, and was over all God blessed for evermore; nay, of him in whom the Fulness of the Godhead dwells bodily; nay, of him who is the Brightness of the Father's Glory, and the express Image of his Person, by whom he made the World? For these are Characters of *Christ* deliver'd by other Inspired Writers, and more magnificent ones than what the Apostle *Peter* here lays down. And shall we expunge 'em out of the Bible, because the Apostle *Peter* thought not fit to mention 'em in this Description? Nay, our Author does not consider that this Argument is as strong against himself. He seems to own that *Christ* had a *pre-existent Nature*, at p. 2. And he supposes him, One by whom God made the Worlds, as his Instrument: Nay, as One far above Angels and Arch-Angels, and over all Powers in Heaven and Earth, A God or Ruler, and the great Administrator of God's Kingdom, both in the Visible and the Invisible World, at p. 21. And if the Apostle *Peter* believed all this, was it not as necessary and as proper to have suggested such Characters of our Lord *Jesus* as these, to strike the greater Horror of their Crime into the Hearts of his Murtherers? Is not his calling him a *Man upprov'd of God*, &c. all *low and flat in comparison of this*? Does he not see that this Argument will be as strong in the Mouth of a *Socinian* against *Christ's* having a *pre-existent Nature*, as 'tis in his against his having a *Divine Nature*? And how does

does he prove, what he takes for granted, That the Apostle baptiz'd those he converted without ever instructing 'em in this Article of our *Lord's Divinity*? Especially since we are told, that 'tis only a part of his Discourse to 'em that is there related. Nay, I might here suggest to our *Author* that tho' the Apostle *Peter* does not mention the *Divinity of Christ* as an Aggravation of the Crime of his Murtherers, who perhaps did not understand that their expected *Messiah* was to be *God* as well as *Man*; yet another Apostle reminds 'em of it, when he tells 'em, *That had they known they would not have crucified the Lord of Glory*, *1 Cor. 2. 8.* a Title often given to the great *Jehovah*, and alluding to the *Shechinah*, or visible Appearance of Divine Glory under the Old Testament: Nay, the same Apostle calls the *Blood of Christ* the *Blood of God*, because it was the *Blood* of him that was *God* as well as *Man*, *Acts 20. 28.*

And the same Answer to this Text, *Acts 2. 22.* may serve to that Text he only mentions, *Acts 10. 38.*

He next adds, "That God and Christ are two Disparates or different things, as much as Christ's Body and Bread are, and cannot be predicated of one another in a proper Sense, or without a Figure.

Answ. That God and the *Man Christ Jesus* are different things we grant him, and that they cannot be predicated of one another in a proper Sense. But what signifies this to prove, That the *Eternal Word* that was made *Flesh* is not *God*?

Why he tells us, "To be anointed imports to be rais'd by Authority and Honour conferr'd, 'tis in effect to say, the Person is a Creature or inferior Being." And therefore to say, That Christ is most High God, is to say the inferior is supreme, and the *Man* is *God*.

Answ. How miserable Trifling is this? When the *Author* knows that *Christ* or *Anointed* is only a Name, that tho' given to his *Person*, immediately refers to his *Humane Nature* as qualify'd for his Offices of *Prophet*, *Priest*, &c. Can it be thence inferr'd, That he has no other *Nature* than that? We'll grant him, if it will do his Cause any Service, that the *Man thus anointed*

nointed is only a *Creature* and an *inferior Being*, and as such not the *most High God*: But will it therefore follow, that the *Word or Son of God*, that assum'd and acted that *Human Nature*, is not the most *High God*?

“ But (faith he) if the *Business* may be solv'd here
 “ by making a *personal Union* between *God and Christ*,
 “ I see not why the *Papists* may not set up such an *Union*
 “ between *Christ's Body and the Bread in the Eucharist*,
 “ and then stoutly defend, That 'tis the *Body of Christ*.

Answ. If the *Author* here argue at all, 'tis thus: If *Christ's Human Nature* may be personally united to the *Eternal Word*, so that he may be *God* as well as *Man*, then *Christ's Body* and the *Bread* in the *Sacrament* may be so united, that the *Bread* may be his *Body*. But what *Union* will the *Author* find out for us to make good so strange a *Consequence*? Do we suppose *Christ's Human Nature* transubstantiated or chang'd into the *Divine*, as the *Papists* suppose the *Bread* to be into *Christ's Body*? Or wou'd the *Union* of the *Divine* to the *Human Nature*, infer such a Penetration of *Bodies*, and all other Contradictions to Sense in a proper Object of Sense, that wou'd follow upon the *Union* of *Christ's Body* to all the *Consecrated Wafers* on the *Romish Altars*?

And yet the *Author* is so pleas'd with this *Shadow* of an *Argument*, that it leads him into a long *Digression* concerning the Unsteadiness of many *Protestant Writers*, in which he wou'd perswade us, “ That
 “ the *Protestants* when they have answered the *Papists*,
 “ are forced to use those very *Popish Arguments* they
 “ had baffled against the *Unitarians*.

Let us take a short View of his Allegations.

“ Thus (he faith) we answer the *Papist's Charge* of
 “ Novelty by telling 'em, our Religion was in the *Bible*,
 “ and yet object that very Novelty to the *Unitarians*.

Answ. We do not barely tell the *Papists* that our Religion was in the *Bible*: But that the Substance of it has continued and been professed ever since. That *Popery* is a *Mass* of corrupt Additions to it which gradually crept in, all or most of which were utterly

utterly unknown to the 3 first Ages, nay, many of 'em were not introduc'd till the 7th, 8th, some not 'till the 12th Age, nay many of 'em were not authoriz'd by any *General Council* (as they vainly call their pack'd Assemblies) 'till that scandalous one at *Trent*. Nay, the chief Doctrine of Popery, the *Papal Headship*, seems not to have been generally own'd in the Romish Church for 1000 Years after *Christ*, and never by the *Eastern Churches* at all.

And why may we not in Consistency with all this, object to the *Unitarians*, That as their Doctrine is contrary to the Holy Scriptures, so 'tis to the concurrent Judgment of the *Universal Church* (both in *East and West*) for so many Ages? Is there no Weight in such a Consideration? Shou'd it not make any wise Man cautious of rejecting an Article which the whole *Christian Church* has for so many Ages taken to be so important a part of her *Creed*? And the contrary Doctrine whereto never pass'd in any Age without *publick Censure*? But the *Author* wrongs us if he pretends, That we lay the main Stress of our Cause here.

Again, he saith, "We prove that the Elements in the *Eucharist* are not Christ's Body and Blood, because they are by the Fathers call'd the Images thereof: But we will not allow the *Unitarians* Argument, That Christ is not the most High God, because the Scriptures call him his Image."

Answ. And does the *Author* think there is no Difference between the Notion of an *Image* when apply'd to a *Bodily Substance*, and when apply'd to an *Infinite Invisible Spirit*? And will it follow, That an *Image* when apply'd to the latter, imports a *differing Being* from that whose *Image* it is, because it does import so when apply'd to the former?

Again, he tells us, "That we prove against the *Papists*, that St. Peter was inferior to the Church and the rest of the Apostles, because he was sent up and down by 'em; But we will not allow this Argument when brought to prove that the Son is inferior to the Father.

Answ.

Answ. St. Peter's being sent by the Church was never brought by any Man in his Wits as an Argument to prove, that he was *inferior* either to the Church or to the *Apostles* in respect of his *Nature* and *Essence* as a *Man*: Nor indeed does it prove his being inferior in *Office* and *Dignity* to any of the rest of the *Apostles*. No more then can the *Son's* being *sent by the Father* prove his being *inferior* to him in respect of his *Nature* and *Essence*, which is the *Equality* we assert; and yet if it will do our *Author* any Service, we will allow that it proves what St. Peter's being *sent* does not, viz. The *Son* to be in respect of *Office inferior* to the *Father*; the *Father* sustaining the Character of *Supreme Lawgiver*, the *Son* of *Mediator* in the *Oeconomy* of our *Salvation*. So unhappy is the *Author* in the Choice of his Arguments, that to increase their Number he brings in such as directly make against *himself*.

Once more he tells us, "That against the *Papists* we
"urge People to enquire into, and to examine the Mat-
"ters in Dispute. But when we have to do with the
"Unitarians we tack about, and bid 'em beware of
"Reading and Disputing, and are for implicit Faith."

Answ. The *Author* may see by this Answer (wherein he will find the most of his Book repeated *Verbatim*, and I am sure not one Argument of any Moment omitted) that we are not ashamed of bringing our Cause to the Light; and are far from either hoodwinking the People in Ignorance, or urging 'em to an implicit Faith. We are not only willing but desirous they shou'd compare our Doctrine in this Article with that of the *Holy Scriptures*. But I hope the *Author* does not expect we shou'd advise every private Christian, that is under no Doubts in reference to his Christian Faith, or to this Article of it, to read all the Pamphlets wrote of late by the *Deists* and *Unitarians*, that tend to unhinge and unsettle his Mind in reference to the Truth of the Christian Religion, or of this particular Branch of it. Much less can he expect we should advise 'em to read those pernicious *Papers*, without reading any *Answers* to 'em;

no more than we wou'd advise 'em to venture on *Poyson* without an *Antidote*.

And whereas he tells us, "That upon Protestant Principles the Unitarians can stand their Ground, and defend themselves as well as the Protestants can against the Papists : I think our Unitarians shou'd not boast so much of their Protestant Principles, when in that important Point of Giving Religious Worship to a Creature, they have so manifestly given up the Cause to the Papists, and clear'd 'em from the Charge of *Idolatry* in their Religious Invocation of Angels and glorify'd Saints. But I must tell him, That as our Protestant Doctrine that appropriates all Religious Worship to God, will stand as long as the Bible does ; so it will overturn theirs, that give that Religious Worship to our *Saviour*, while they believe him to be no more than a *Dignify'd Creature*. And all their baffled Distinctions of Supreme or Inferior, Absolute and Ultimate or Relative Worship, which in this Point they borrow from the *Papists* (and which are the Plasters they use to cover this Sore) will never be able to support it. And I desire the *Author* to set this one solid Proof of his Party's Unsteadiness to the Protestant Cause, against all the imaginary Instances of ours that he has here alledg'd.

As to *Primitive Antiquity*, if the *Author* have a mind to try his Skill he may enter the Lists on this Head either with Dr. *Bull* or with the *Bishop of Worcester* in his late *Vindication of the Trinity*. (For I hope he will never take the Triflings of his Answerer in the 4th Collect. of Unit. Tracts for a Reply to it.) Or even with Dr. *Whitby* in the few Citations he has from the *Anti-Nicene Fathers*, in his *Tractatus de Deitate Christi*. And when he produces any thing of Moment against the *Authorities* they alledge, he may expect it will be fairly consider'd. 'Till then, I shall only tell the *Author* that we can have no Veneration for the great Defenders of the Christian Cause, if they so grossly abus'd and strain'd their Eloquence as to equal a *Creature* to the *Eternal God*. And on the other hand, their equalling *Christ* with the *Father* in respect

respect of his *Essence* is not inconsistent with their asserting him to be *inferior* in respect of *Office*, by a voluntary Dispensation, as he may see at p. 24, &c.

As to the *Author's* Profession of his own *Sincerity* in what he writes, I do not pretend to judge him. To his own Master he stands or falls. I shall therefore only observe, that in his Description of our Saviour's Offices he has left out his being our *Propitiation* or *attoning Sacrifice*: And that he might still have believ'd the *Father* to be greater than *Christ*, and *God* to be the *Head of Christ* (in the Sense already explain'd) without such a bold and dangerous Attempt as this, to derogate from his Honour as *God over all blessed for evermore*.

As to the *Charity* he recommends to us at p. 21. from the Example of *Justin Martyr*, I shall only say, that we are willing to extend it as far as Reason will allow. But he must excuse us that we dare not trust in any as our *Saviour* who is not the *Supreme God*. See *Tit.* 2. 14. compar'd with *Isa.* 14. 21, 22. *There is no God else besides me, a just God and a Saviour, there is none besides me: Look unto me, and be ye saved all the Ends of the Earth; for I am God, and there is none else.* And the Reader may compare the following *Verse* with *Rom.* 14. 11. to convince him that 'tis our Lord *Jesus the Prophet* there intends: See what is said above at p. 124. And we must add, that it would extreamly weaken the *Veneration* we have for our *Blessed Saviour* and his *Apostles*, if he should be proved to be a meer dignify'd *Creature*. For we cannot see how he can be excus'd from affecting *Divine Honour* himself; or the *Apostles* from countenancing our giving it to him. And we judge, that the degrading him to the *Rank* of a dignify'd *Creature* does most effectually expose him to the *Scorn of Infidels*, as a vain *Usurper* of the peculiar Rights and Glory of the great *Jehovah*. So that we think it every Way safest to adhere to the *Faith* and *Practice* of *Justin Martyr* (how far soever we may stretch our *Charity* to those that differ from us in so important an Article) when he saith, "We

" (Chri-

" (Christians) worship and adore the Father, and
 " the Son that came from him, and taught us these
 " things, &c. and the Spirit of Prophecy, honour-
 " ing 'em in Word and Truth. *Apol.* 2. p. 56. C.

Christ crucify'd is no Stumbling-block to us (as the Author groundlessly suggests). But yet we cannot reconcile many of those Characters the Author here gives him with the Opinion of his being no more than a *dignify'd Creature*. We cannot allow such a Creature to be the *Maker of the Worlds*; for what our Author adds, of his being an *Instrument in making 'em*, is a Notion that destroys it self (as I have shewn at p. 64.) Nor can we believe him to be a meer Creature *in whom the Fulness of the Godhead dwells*; and who is *One with the Father*; (not *One in Consent*, but *One in Energy and Power*, as I have shewn the Context explains it at *John* 10. 30. compar'd with *Ver. 38.*) Who is far above all *Angels and Arch-angels*, being the *Object of their Worship*; who is the great *Administrator of the Divine Kingdom both in the visible and invisible World*. And we think it far more absurd to give these Characters to a meer *dignify'd Creature*, than (what the Author with so daring a Presumption represents as the most compleat *Absurdity*) to assert, That *Christ* is the same Supreme God, (i. e. the same in Nature and Essence) with the *Father*, whose *Son and Image* he is. This is so far from being absurd, that our *Blessed Saviour* cannot be his *Son* (in a Sense peculiar to himself, and incommutable to any other, or, as the Scriptures speak, his *only-begotten Son*) without a Participation of his Nature, and the essential Perfections thereof. Nor can he without it be the *Brightness of the Father's Glory, and the express Image of his Person* (or *Subsistence*) as he is call'd, *Heb.* 1. 2. (Not a *visible Image*, as the Author groundlessly supposes). But to give these foremention'd Characters to a meer exalted *Man*, plainly confounds *God and Man, Finite and Infinite, the Creator and the Work of his Hands*, which is another kind of *Absurdity* than to suppose such a Distinction in the infinite yet undivided *Nature*

ture of God, as the Doctrine of the *Trinity* implies. And if the *Author* thinks this a *grievous Offence*, we cannot help it: But we think it a more *real* and *grievous Offence*, that a professed Minister of our *Lord Jesus* should rob him of the *Glory* of his *Essential Deity*, the *Denial* whereof we apprehend *obscures* the *Glory* of that marvellous *Wisdom* and *Grace* that are so conspicuously display'd in the *Gospel*, and takes away from that Divine Institution what appears most *amiable* in it, even the unparalleled *Condescension* and *Love* of the Eternal *Son of God* in his *Incarnation* and *Sufferings* for the *Salvation* of the Sons of Men.

And for what the *Author* suggests, “*That this Doctrine of the Incarnation of God (i. e. of God the Son) hinders the Progress of the Gospel, and occasions the Rejection of it by Jews, Mahometans, and Pagans*: I am so far from being of his Mind, that I know nothing (except *Popery*) more likely to obstruct the Progress of it than the Opposition of our late *Unitarians* to this Article of our Religion. For the *Jews*, who believ'd the extraordinary *Presence* of God in the *Cloud of Glory* both in the *Tabernacle* and *Temple*, it can be no reasonable Objection to them against the *Gospel*, that *God* should be manifested in the *Flesh*, and dwell in that more perfect *Tabernacle* or *Temple* of an *Human Soul and Body*: And for the *Ancient Jews*, our *Author* would do well to consider what *Bishop Kidder*, in his *Demonstration of the Messiah*, has offer'd to shew, that they had some obscurer Notices of the Christian *Doctrine* in reference to the *Trinity*, and particularly the *Divinity* of the *Word* (a). For *Pagans*, their frequent Relations of the *Descent* of their *Gods* should render the *Incarnation of God* no way incredible to 'em; and what the greatest of their *Philosophers* has deliver'd concerning a *Trinity of Principles* in the *Divine Nature*, should rather facilitate

than

(a) See Part III. Chap. IV, V, VI.

than obstruct their Belief of what we suppose the Gospel to declare concerning it. For *Mahometans* indeed, this Doctrine may be a Stumbling-block in their Way; for their great *Prophet* has taught 'em an invincible Reason against God's having a *Son*, because he never had a *Wife*: So gross and stupid were the Apprehensions of that vile *Impostor*. But yet tho' a Coalition between the *Mahometans* and *Unitarians* may at first View seem easy and practicable, because they both perfectly agree in their Opinion of *Jesus Christ*, That he was the *Son of Mary*, and a *Great Prophet*, but by no means the *Son of God* by a Participation of the Divine Nature; yet there are two things in the *Unitarian Scheme* that will be as great a Stumbling-block to the *Mahometans* as he supposes the *Incarnation of God* to be. The One is, their making *Christ* a *God* by *Office*, and paying Religious Worship to him, at the same Time that they own him to be no more than a *Creature*. And in this Point the *Mahometans* have certainly the Advantage, that they own none as *God* but one, and worship no other Being, not *Mahomet* himself whom they suppose the greatest of Prophets. The Other, that the *Unitarians* own the Truth of *Christ's Crucifixion* (tho' they deny the principal End of it.) And this it self is a great Stumbling-block to that ignorant but proud People, who cannot admit it into their Thoughts, that God should permit so great a Prophet as *Jesus Christ* to suffer such Indignity from so desppicable Wretches as they esteem the *Jews* to be. And for the *Jews* themselves, the giving Religious Worship to *Christ* as a *Deputy-God*, is such a Scandal to them as can never be removed while the *First Command* stands in the *Decalogue*. But for the *Pagans*, the *Unitarians* may hope for the greatest Harvest of Proselytes among them: For they have been so kind as to justify their *Demon-Worship* from all Charge of *Idolatry*; and to oblige 'em the more, they have expung'd out of the *Christian Religion* all its peculiar *Mysteries*, leaving little in it but the Principles of *Natural Religion*.

ligion. So that the Pagans have now only the Doctrine of the *Cross* to get over. And as to that, they are told, That Christ died chiefly to bear witness to those Principles their own Moralists had taught before him, concerning *another Life*. For the Christian Religion (faith a late Unitarian Writer) is nothing properly but Natural Religion, whose Light Sin had almost extinguish'd. And God, to give it its first Splendor, yields up Christ to Death. See *Scandal and Folly of the Cross removed*, p. 20. And what should hinder Pagans from embracing Christianity, when 'tis presented to 'em in so agreeable a Dress, being really no other than Paganism refin'd and reviv'd? See the Preface.

Upon the whole, We are for taking Christianity as laid down in the *Bible*, and dare not abandon any of its sacred Truths, how sublime and mysterious soever, to accommodate it to the Gust of Infidels. And therefore we dare not, to please them, deny the Essential Deity and Glory of the Lord that bought us; nor are we ashame'd to own him as Supreme God whom we own as the Maker, and Ruler, and Judge of the World, the Lord of the Quick and the Dead. So that we can in entire Consonancy with our Principles offer that Doxology to our Blessed Saviour, with which the Author concludes his Book, (tho' according to his we cannot see how he will clear that Practice from the Charge of Idolatry) Unto him that loved us, and wash'd us from our Sins in his own Blood, and has made us Kings and Priests to God and his Father, even to him be Glory and Dominion for ever, Amen, Rev. 1. 6.

F I N I S.

THE
DOCTRINE
OF THE
Blessed Trinity
Stated & Defended.

By some LONDON MINISTERS.



L O N D O N :

Printed for JOHN CLARK, at the Bible and
Crown in the Poultry near Cheapside : And
E. MATTHEWS, at the Bible in Pater-noster
row. 1719.

Price 1*s*. 6*d*.

DOCTRINA

OF THE

TRINITY

SERMON OF DECEMBER

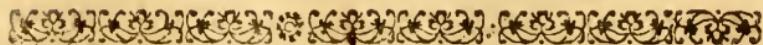
BY JOHN LONDON MINISTER


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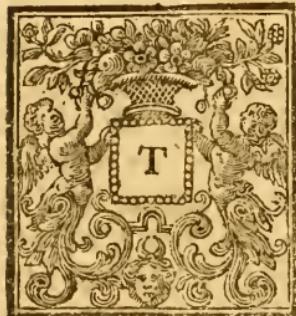
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of the Royal Institute of British Architects.

The History of the Region of the Lower Columbia

the 16th of October 1811 at which time he was
81 years old.



THE INTRODUCTION.



HE proper Godhead of our Lord and Saviour JESUS CHRIST, and of the HOLY SPIRIT, is a Doctrine that has been so universally received among Protestant Dissenters, that it is really a Surprize to us to see how much Reason we have to warn and exhort one another, that we *hold fast this Mystery of Faith in a pure Conscience*.

WE have been very backward to suspect, that any among our selves, who have been trained up under some Degrees of Suffering, to have the greatest Value for Scripture Revelation, could have been by any Means wrought upon to call in Question an Article of Faith, so fully and frequently asserted both in the Old and New Testament, and which has been always thought to hold the first Place among *the Principles of the Oracles of God*. And yet that this is the Tryal of our present Day is too true to be denied, and too manifest to be any longer concealed by us.

EVERY Body knows this is no part of the Controversy depending between the Nonconformists and the National Church, and therefore in this

our common Cause, we affect not to act separately from them; we observe with Pleasure the great Judgment, Zeal and Learning with which they govern themselves in this Argument, and we honour them for it; and yet we think ourselves more immediately concern'd to try whether those of our Denomination, that are unsettled in these great Points of Faith, may not hearken with more Attention to the Advice of their old Acquaintance, who have been always ready to give them full proof of true Friendship and the most tender Affection.

AND yet we apprehend it will hardly be possible for us to declare ourselves on this Occasion, in such a Manner, as not to be suspected of an un-friendly Disposition towards them; our very supposing them to have fallen into an Error, and especially our telling them how dangerous we take that Error to be, will be thought to proceed from too mean an Opinion of their Judgment, and Reading, and an Inclination to lessen their Esteem and Interest in the World.

AND it must be acknowledged, whatever has a proper Tendency to establish and recommend any Truth called in question, must have an equal Tendency to censure and explode the contrary Opinion; and by doing so, it will occasion some Diminution of Honour to those who have favoured and abetted the Error; this is a Consequence not to be avoided, and those who are aggrieved by it have no body to blame but themselves, who have (they best know how) placed themselves in that unhappy Opposition to the Truth, that either their Reputation or the Credit of the Truth itself, and of those that adhere to it, must necessarily suffer; and the one Side and the

the other will feel this Consequence, according to the Numbers, Interest and Temper of those that are for or against them.

IN this Case it will be no new Thing to hear the Aggressor declaim very plausibly against an uncharitable, imposing, censorious Spirit, as an Usurpation upon the Prerogative of the great Law-giver and Judge; and it will be easy to enlarge upon those beautiful Virtues, Charity, Modesty, and mutual Forbearance; and to enforce all with solemn Protestations of their own Integrity; by which Means, it is very probable, Impressions may be made upon some good and tender Minds, to the Disadvantage of those that have nothing more in their Desire than to recover *their Brethren out of the Snares, into which they are fallen.*

FOR our Parts, we should be very sorry if so good a Cause, as that which we stand up to defend, should suffer by our unbecoming Management. We hope the God whom we serve will help us to watch over our own Spirits; we are resolved by his Grace, never to take any Measures but what in their own Nature, and by Divine Institution, are proper to inform the Judgment and convince the Conscience, as far as we know our own Hearts: It is no more in our Inclination than it is in our Power to make use of any other.

WE are fully perswaded that the Weapons of our Warfare are not Carnal but Spiritual, that external Force is by no means to be used in Matters of Religion; but then for this very Reason, we think our selves the more obiiged to try the Force of Argument and Perswasion, as the only Means left us of God, to detect Error, and defend the Truth: Rash and inconsiderate Men

may call this Persecution ; but surely while we use no other Means to defend our Principles than those that are otherwise minded do to attack them, we must on both sides be either equally clear or equally guilty of the Sin of Persecution.

If these means of Perswasion and Admonition may not be used, we have then nothing to do, but to put our selves into a State of Indolence and Indifference between Scripture Truth and Error , and stand by and silently observe our Brethren , our Friends, and Relations, both in natural and spiritual Bonds, turn out of the Way of Knowledge, and draw others along with them into their unhappy Wandrings.

PERHAPS we shall be told, that even in this Case, we have still the Liberty left us of addressing our selves to God for them, we know we have it, and hope we shall make Conscience of it, or else we could not expect the Blessing of God upon any of our Endeavours. And yet we apprehend, if we should bring this Case into our publick Supplications with those fervent Affections that are suitable to the Importance of it, they that differ from us, would resent it as a more formal and solemn Invective against them ; but while they are reproaching us for doing too much, we fear our great God would reprove us for omitting a known commanded Duty, presuming that he will supply that Neglect of ours by his own immediate Interposition.

For, hath not God required of us All,especially of his Ministers, that we should *hold fast the faithfull Word as we have been taught, that by sound Doctrine we may be able both to exhort and to convince the Gain-sayers.* Tit. i. 9. *That we should contend earnestly for the Faith that was once delivered to the*

Saints,

Saints, when Men creep in unawares denying τὸν μόνον δεσμὸν θεὸν καὶ μέτον ἡμῶν Ἰησὸν χειρὸν that only Sovereign God and Lord of ours, Jesus Christ. Jude. 4. That in Meekness we should instruct those that oppose themselves, if paradvventure God will give them Repentance to the Acknowledgment of the Truth. 2 Tim. ii. 25.

THESE and many other Injunctions of the same Nature we find upon record in our Bibles, and we cannot think they are of no use or Obligation in our Days. We are far from pretending to an infallible Judgment about Gospel Truth and Error, but we take it to be an agreed Point with Protestants, that there may be Certainty, where there is not Infallibility; and none can deny this, unless they will venture to assert, that we can in no Case know we are in the right, but by being assured that it is impossible for us, in any Case, to be in the wrong: And if none must take upon them to instruct, admonish and reprove others that they think are departing from the Faith, but those that are themselves infallible, the Ministerial Office falls to the Ground, and even all private Christian Advice falls with it, and yet this we believe would be to carry the Matter further than those, that raise such Objections, ever intended.

We hear it already suggested that those who are so forward to use these Spiritual Weapons for the Suppression of Error, would be as ready to use carnal Weapons too, if they had them in their Power; this is a Specimen of some Mens singular Candor and Charity for us; we wish they would consider whose Prerogative they now assume, and what is become of that Modesty and Tenderness of which they have been used to speak;

speak ; do they come by this Knowledge of us by rational Deduction, or by some extraordinary Discovery ? do they rightly conclude, that because we make use of those Means, that are proper in their own Nature to prevent the spreading of Error, we would therefore, if it lay in our Power, make use of Methods that are altogether improper ? that because we use those Means, that we have always declared our selves to have a Right to use, we should therefore use those Means that we have from our very Hearts declared we have no right to use ? or that because we make use of the Means that God has appointed, we should therefore, if it lay in our Power, make use of those Methods that he never appointed, but has absolutely forbidden ; this is a strange Sort of Reasoning, it is not accomodated to the Judgments of Men but to their Passions and Affections, and looks much more like to proceed from a persecuting Spirit, than any thing they can yet charge upon us : but as in these things we are manifest to God, we hope we are also manifest to the Consciences of sober and serious Christians.

IT is very probable some of our Friends, that are well affected both to our Persons and Principles, may think we are indiscreet in appearing thus publickly, especially under our present Circumstances, which call for great Thankfulness to our Governours, and mutual Forbearance among our selves ; and some may think that so open an Opposition to these Errors may be the Occasion of their Growth and Prevalency. To which we can truly say, if we consulted our own Ease and our personal or political Interest, we should have altogether kept silence ; but we consider we are under the express Commands of the Word of God,

that

that He has appointed a rational and scriptural Defence of the Truth as a Means to support it, and has from time to time blessed it and made it effectual. We consider how when presently after the Reformation some Men stood up to revive and propagate Opinions dishonourable to our Lord Jesus Christ, God raised up others to oppose them, and after some Struggle, the true Faith of the Gospel prevailed, and Error fell before it ; and that during the Confusions of the Civil War in *England*, those Errors began to break out again in the Army and elsewhere ; publick Disputations were appointed and Books were printed in Defence of the Faith, and God crown'd all with Success. We remember that when in the Reign of the Glorious K. *William*, the Antitrinitarians took Heart and grew very numerous and confident, they met with a very just Opposition from such great Men as Dr. *Stillingfleet*, Bp. of *Worcester*, Dr. *Jonathan Edwards* of *Oxford* and Dr. *John Edwards* of *Cambridge*, and several more, and their learned Labours were a seasonable Service to the Church of God. We are sensible how speedy and effectual a Stop was put unto these errors in *Dublin* by the solid and close Reasoning of our Reverend Brother Mr. *Boyse* : And tho' we pretend not to the same Measures of Abilities that these excellent Men were endow'd with, yet we stand up in defence of the same Cause, and we depend upon the Assistance of the same God, and we do not despair of his Blessing.

We do not apprehend our Concern for these great Truths can give any Offence to our Governors, or render us unworthy of the Favour they have shewed us, since the Articles of Faith we defend, are such as the Nation openly declares for

for, and what we have solemnly Subscrib'd in Courts of publick Record, when we receiv'd the Privilege of a Publick Indulgence, and had long before that time embrac'd upon a full Conviction from the Word of God. Our Fidelity to Conscience and to our publick Confessions, can never turn to our Prejudice with a Government so wise and just as that under which we now live.

NOR can we see that a rational Defence of the great Articles of our Faith is any way inconsistent with our avowed Principles as Protestant Dissenters. We do not know that it was ever owned to be a Principle with them, that Error was never to be opposed, nor Truth defended by Persuasion and Admonition; nay far from that they always thought it was their Duty not only to dispute for much lesser Points of Religion than these, but even to suffer for them rather than give them up; their Religion was always dearer to them than their Liberties, and always will be so to those that know the true Nature of it, they valued their Liberty for the Sake of their Religion, not their Religion for the sake of their Liberty.

PERHAPS it will be said, tho' Men may be allowed to argue and reason one with another in such Points as these, yet they should not be positive nor importunate, they should forbear Admonition and Reproof, which looks like assuming an Authority over their Brethren, and accusing the other Side of Dulness or Obstinacy. And indeed as for those that are not yet arrived at such a Certainty of Knowledge and Faith in this great Doctrine, it would be very improper for them to press it so earnestly upon others; they ought first to be well perswaded in their own Minds, but if the Doctrine be true, it is possible

it may be known to be true, and those that know it to be so, may be allowed to tell others what they believe, both of the Truth and Importance of it; and this may be done without vain Glory in themselves, or an uncharitable Contempt of those that are otherwise minded.

THAT there may be Truths, both of great Evidence and of great Importance, which yet some Men of good Sense and Learning do not discern, is generally acknowledg'd; such are the Matters in Controversy between Protestants and Papists, and between Christians and Jews. The Truths controverted are sufficiently evident, and of the greatest Consequence; and yet many Learned, Sober and Inquisitive Men, not only doubt of them, but deny them: Of this their Ignorance and Error, there must be a Cause and a culpable one, which is not to be sought for in the Doctrines themselves, or in the Revelations we have of them; but in the Minds of those that do not receive them. It may indeed be difficult for them to discern where it lies; but it is known to God to be such as will justify him, tho' he should leave them to all the evil Consequences of their criminal Mistakes.

THE real Importance of any Doctrine, does not depend upon subjective Evidence, that is, upon the certain Perswasion I have of it in my own Mind: It is neither less true, nor less important, because I am in doubt concerning it; the Importance of it is an intrinsick Thing, it arises out of its own Nature, and the Place it naturally holds in the Chain of Scripture Principles, and the direct Influence it has upon the Vitals of our Religion as Christian: And tho' I should not discern this, another may; and if he does, it will

not only be lawful for him, but kind in him to convince me, how essential a Truth that is which I reject, and how destructive the Rejection of it would be in its own nature to my Soul: and this Zeal and Earnestness of his, ought not to be censured by me, as any want of Charity in him; unless I could be sure, that he did not understand the Case better than I do: and since I cannot be sure of that, it becomes me to put the favourable, not the severe Construction upon the Importance he uses with me.

If indeed this zealous Friend of mine should make use of carnal Weapons to conquer my Unbelief, I shall soon discern that, whether I be in the Right or in the Wrong, he has mistaken the Nature of the Case, and acted without Authority from God; nay, if he should pass a Sentence of Condemnation upon me, I shall have Reason to conclude, he has transgressed the Bounds of his Commission: Since nothing is more certain, *than that every Man's Judgment is from the Lord, and to his own Master he must stand or fall.* And how far, and in what Cases, the infinite Mercy of God may interpose, and prevent those pernicious Effects, which such an Error deserves, and would naturally produce, if left to it self, are Secrets only known to God the Judge of all, who is the Wise and Sovereign Disposer of his own Grace; but still the moral Nature and Demerit of such an Error remains to be what it was.

It is usual with Persons of all Opinions, and none more than those that have espoused wrong ones, to insist very much upon the Truth and Sincerity of their own Hearts; and the more singular they are in their Sentiments, the better right they think they have to be believed, because the

the Way they have taken is like to expose them to some temporal Inconveniences.

BUT without any Disparagement to that excellent Grace of Godly Sincerity, or without disputing the Claim they lay to the Honour of it; it will certainly be proper for both one Side and the other, to consider that this is the common Plea of those that espouse the grossest Errors: and therefore it becomes us all to maintain an humble Jealousy of our own Hearts; not to trust them too far, nor boast of them too much, lest God should leave us to our selves to let us see what is in them. The most upright Saint on Earth, is not free from sinful Guile, but often sees Cause to complain of a treacherous Heart: And therefore, that great Joy, that results from the Testimony of a good Conscience depends not merely upon the Credit or veracity of our own Spirits, but chiefly upon the Spirit of God witnessing with our Spirits, without which we could not draw that comfortable Inference, that we are the Sons of God.

SINCE then it is a difficult Thing for us to know our own Hearts, and a dangerous Thing to trust them, it will be our wiser Way to judge of our Hearts, by the Scriptures, than to judge of the Scriptures, by the good Opinion we have of our own Hearts. For Truth and Error will still be the same in their own Nature and Importance, whether my Heart have been sincere in searching after them or no: and if it should at length appear, that I have really fallen into Errors that are in their own Nature damnable, and yet do not prove eventually so to me, I must wholly ascribe my Salvation to the rich Grace and Merit of my most merciful High Priest, who knows how to have Compassion on the Ignorant, and those

that are out of the Way: I have nothing to ascribe to the good deserving of my own avowed Sincerity.

WE do not question but an erroneous Judgment, even in some weighty Points of Faith, may consist with an honest Heart; and therefore, how great soever our Concern is for our Friends and Brethren who are changing their Principles, it will be a great Satisfaction to us, to observe that they *still hold fast their Integrity*.

WE hope therefore, in all these Matters, about which they have raised Debates among us, they always will take care to be free, and open, and Consistent with themselves, in all Places, and in all sorts of Company: that they will be fair and faithful in representing the Judgment and Behaviour of those that differ from them: that when prest with their real Sentiments by those that are dissatisfied, they will not raise an artificial Cloud of ambiguous Phrases, and so get off for the present themselves, leaving the Complainants under the undeserved Reproach of false Accusation.

THOSE that place the whole of their Religion in Sincerity, and expect that this Virtue should make up all Deficiencies in Knowledge and Faith, had need to preserve it sound and intire; and most carefully to avoid every thing, that may either draw them away from it, or deprive them of that Comfort they receive from the Evidences of it: For if this also should fail them, it behoves them to consider, what they will have left to support either their Reputation with Men, or the Peace of their own Consciences in the sight of God.

As to this particular Doctrine, that lies before us, concerning the *God head* of our Lord JESUS CHRIST and the HOLY SPIRIT, we wonder indeed there

there should be any Doubt raised among us, at this time of Day, as to the *Truth of it*; but we wonder much more any Question should be made about the *Importance of it*. Surely it must be either a very important Truth, or a very important Error: for either Side to mistake created Nature for uncreated, finite for infinite, necessary for contingent, supreme for subordinate, must unavoidably introduce the greatest Confusion and Falsehood into all our Conceptions, Affections and Devotions.

IF our Lord Jesus Christ be really God by Nature, of the same Substance with the Father and the Spirit, it must be highly displeasing to him to have that supreme Glory of his despised and denied by those that yet call him their Lord and Saviour; and tho' they may say a thousand honourable Things of him in other Respects, yet while they deny him that which is his highest Excellence, they have little Reason to think he will accept any Offering at their Hands.

BUT if He be not God by Nature, it must be a great Provocation to him that is so, to see us, both in private and publick Acts of Adoration, giving away his *Glory to another*. This surely must be in danger of turning our Religious Assemblies into Sacrilegious Confederacies against the One living and true God.

AND while those that are yet called Christians are thus divided about the Object of Divine Worship, there must needs be great Confusion and Jealousies among the Worshippers; each Party being afraid lest they should have fellowship with Idols: and it will hardly be possible for them to worship God together, in the same Places, and under the same Administration, with a good Conscience, or to their mutual Comfort and Edification.

F O R,

FOR, whatever may be pretended, this is not a Controversy about some metaphysical abstract Notions, of personality Subsistence, modal Distinctions in the divine Nature; in these there will be always room left for different Speculations and Sentiments. It is not a Controversy about Forms of Church Government, or Degrees of Order and Office there; nor about Rites and Ceremonies in external Worship, like that depending between us and the National Church; nor about the Subject, Time and Manner of administering a particular Ordinance, as that between us and the Anti-pædobaptists; but it is a Controversy about the very Object of Religious Worship, Whether that be the only one, living and true God: which has been ever acknowledg'd to be a Point of the greatest Moment, both in natural and reveal'd Religion. We really think the *Godhead* of CHRIST and the HOLY SPIRIT to be the primary Article of reveal'd Religion, and the *Unity of the Godhead* the primary Article of natural Religion; and when these are called in question, we think we are called up to defend them.

We have therefore, at the Desire of some of our Brethren for whom we have a great Respect, taken the Freedom thus to address ourselves to those whose Thoughts have been agitated and unsettled in these Matters; and having first endeavoured to remove general Prejudice, we offer to their View a brief Collection of *Scripture Evidence* and Authorities, the only Rule and Ground of our Faith; and then proceed to set before them the harmonious Consent of the *Reformed Churches*, not as a Rule of Faith to others, but as a Symbol of their own; a Cloud of Witnesses which will have its due Regard with sober and considerate Per-

Persons. After this we would hope, that faithful and affectionate *Advice*, which closes all, will not be despis'd by those for whose spiritual Safety and Advantage it is principally intended.

We have comprised the whole in as narrow a Compass as the Nature and Dignity of the Subject would allow, referring those that have Leisure, Capacity and Inclination to look more thoroughly into this Subject, to the learned and voluminous Writings of both antient and modern Divines, where they may see the present Truth triumphing over all the Strength and Sophistry of its Adversaries: In the mean time if it shall please our glorious Redeemer to bless these our Endeavours, for promoting his own Honour, and preserving the precious Interests of *Peace and Truth* among us, we doubt not but that abundant *Grace*, through the *Thanksgiving* of many will redound to the Glory of God.



C H A P. I.

*Containing the Explication, and the Proof of the
DOCTRINE of the TRINITY.*

Sect. I. **T**HAT there is a God, is not a Point at present in Debate among us: so far from it, that the Gentlemen with whom we are concern'd, do (We believe, very sincerely) agree with us, that the Being of God is not only a true,

Prin-

Principle, but the very first Principle of *Natural Religion*; and every where suppos'd in the *Scripture Revelation*.

Sect. 2. Whether there are *more Gods than One*, or *One only* living and true God; is not the Question neither: however some appear inclin'd artfully to pass this for the Point in Controversy, upon the Unthinking part of the World: This Principle, the *Unity of the Godhead*, is so plainly the Sense of our present Antagonists, that they often, and some of them very learnedly and openly have appear'd in the Defence of it: nay, they not long ago, did assume to themselves (and seem'd very desirous to engross) the Name of *Unitarians*. And We, on our Part, always did, and do still frankly and openly declare, that We do believe, that there is, and can be, but *One only true God*. This too with us is a foundation Principle of *Natural Religion*: and this is also the Language of the sacred *Scriptures*. Thus we learn from *Moses*, Deut. 4. 35. *The Lord, He is God; there is none else besides Him*. And, Deut. 32. 39. *I, even I am He, and there is no God with me: I kill, and I make alive, &c.* And, Deut. 5. 7. It is expressly charg'd, *Thou shalt have no other Gods besides me*. The Prophets also speak the same Language: thus Isa. 44. 6, 8. *Besides me, there is no God: ----- Is there a God besides me? yea, there is no [such] God; I know not any*. So in the New Testament. Mar. 12. 32. *there is one God, and there is none Other but He*. And 1 Cor. 8. 4. *there is none other God but one*. Thus far we are fully agreed with them: and therefore if this be all that they contend for, here may at once be an End of all Strife: for (so far) we are *Unitarians* as well as they.

Sect.

Se^t. 3. But what then is the Controversy of the pretent Day? Why really 'tis hard to reduce it to a single Term: but We think it is, first, *Who*, or *What* this one *God is?* Whether He be only the *One*, meer *Person* call'd the *Father*; or whether the *Three*, in Scripture spoken of as *Father, Son, and Holy-Ghost?* And in consequence of this (if we may be allow'd to speak the plain Truth) we fear, the next and main Question between us will be found to be, Whether the *Divine Being* is not more clearly and fully known to these (whom we do allow, some of 'em to be) very *Wise Men* than to the *All-wise God* himself? At least, Whether they are not able to *speak more justly* and exactly of it, *than He* has any where thought fit to do himself in the *sacred Scriptures?*

THESE Gentlemen will do, what none have ever done before; they will by searching find out *God*, by all means they will find him out *unto Perfection*: tho', at the same time, they do not know *Themselves*, no not even *their own Nature* and *Make*; what that *Union of Body and Spirit* is, which does essentially constitute a *Man*; wherein it does consist; how it was effected, or how maintain'd: Nor do they know so much as what it is that does individuate the external Frame of a *Man*; and render what we call our *Body*, *the same Body*: Nay, there is not the meanest part of the Creation, not a *Worm*, not a *Flie*, not a very *Mite*, nor ev'n a spire of *Grass*, but what is an Over-match for the Understanding of the greatest Philosopher in the World: and yet they will needs pretend to know the *God*, the *Author of Universal Nature*. They know him so well, that they do not need that he should teach them how to speak concerning him: We, on the other Hand, do earnestly pray, that we

may be always *taught of God*; and sensibly feel that we no where need it more, than when we are to form our own, or direct and assist the Thoughts of others, upon so awful a Point, as what we are to *believe concerning God*. They pronounce very positively, what God has no where said of himself, so far as we can find: and they as peremptorily deny that to be true, or even so much as possible, which he has said not only once or twice of himself; but has plainly wrought into the whole Texture of the sacred Scriptures. We are so far from declining the Testimony of *Scripture*, that we appeal to that, as the *Rule* and the *only Rule*, by which we do, and ought to determine ourselves, both in this and every other Doctrine of Religion that is super-natural: Nor are we fond of saying less or more than what is written there: However *that* shall always *guide* (and therefore we are satisfy'd, will also *guard*) what we undertake the Defence of, particularly upon this great Subject.

Se^t 4. Now therefore that which upon this Foundation, we assert, and are ready earnestly to contend for against all Opposers, is, That there are *Three*, who do plainly bear distinct Names in Scripture, to wit, the Name of the *Father*, of the [Word, or] *Son*, and of the [Spirit or] *Holy Ghost*: We say, there are these *Three*, to whom we find the Scriptures do ascribe and attribute any thing, every thing that is most peculiar and appropriated to the *Divine Nature*, without any Difference. The most peculiar Things, that do distinguish *God* from any, from every *made* or derived Being; do not distinguish *These* [as to their *Essence* or *Being*] from each other: What is most appropriate to *God*, is not (in Scripture) appropriate

propriated either to the *Father* alone; or to the *Son* alone; or to the *Holy Ghost* alone: but, as we said above, is there indifferently attributed to each, or any one of these sacred *Three*. And while this is the constant Language of the Holy Scriptures, What would these Gentlemen themselves have us to infer, what can we possibly infer from thence, other or less than this, That it is *these Three*, (and not any One of the *Three* alone) are *the One* only living and true *God*?

Sect. 5. We are as sensible as they can be, or others that have been before them, that this is a Way of speaking which we should hardly ever have fall'n into, if we had not been led into it: We, upon the utmost Improvement of Natural Reason, unassisted by supernatural Revelation, should no sooner have come at the Conviction, that there is only *One* *God*; but we should very probably have been ready to infer, as these Gentlemen do, That this *One God* is *One* only *Person*, simple, uncompounded, undivided, &c. What we wonder at, is not that any *wise* Men should talk thus; but that any (that in a Judgment of Charity, we cannot but yet look upon to be) *Pious and Good* Men, and such as know and *believe* what is written in the Sacred *Scriptures*, should either talk or write at this rate.

BUT, in good earnest, must we then forbear the Use of *Scripture-Language*; and even upon such a Point as this, speak as our own *shallow* (I might say *corrupt*, and *carnal*) *Reasonings*, or even our *meer* (and *vain*) *Imaginations* dictate to us? We could have done no otherwise indeed, if we had been left altogether to our selves, to find or make our Way as we cou'd alone, without any super-added Light or Assistance

beyond what is meerly Natural: But surely, we that own the Scriptures to be the Word of GOD, should pay a most awful and reverential Regard to the very Language of Scripture every where; . and especially where GOD speaks of himself, who is only known to himself. If he says not any where, that the *Father* alone (exclusive of the *Son*, or of the *Blessed Spirit*) is the *One God*; but does throughout the Scriptures, both of the Old Testament and of the New, say that which would most naturally and easily lead any that do believe this to be a Divine Revelation, to conclude that these *Three* (not any one singly of these *Three*) are that *One God* whom we are to own, to worship, to depend upon, to adhere to, and to have our final and eternal State determin'd by; no one ought to wonder at it, that we do with all the Zeal and Concern that we express (upon so great an Occasion) appear in the Defence of the commonly received Faith.

Sect. 6. We do not ourselves pretend to say, *how these Three are distinguish'd from each other:* that we leave to those, who are bold enough to speak (even upon such a Point as this) without, if not against what the Scriptures themselves anywhere have said: We only say, that there *they are distinguish'd.*

Sect. 7. We further add, that tho' these *Three* are in the Scriptures *distinguish'd* from, and therefore *not to be confounded* with each Other: yet we have learnt nothing there, either of their being *compounded*, or *divided*: nor do we therefore undertake to shew explicitely, and in Particulars, how *they are Three*; nor, how (tho' *Three*, yet) they are *One*. What we assert again is only, that *they*

they are *Three*, some way or other; and tho' in some respect *Three*, yet but *One God*.

Sect. 8. Nay, tho' these *Three* are in the Holy Scriptures spoken of under the Names of *Father*, *Son*, and *Holy-Ghost*; and as *begetting*, *begotten*, and *proceeding*: yet still we leave it to those who are wiser, or at least more bold and daring than we, to say that this does, and to shew afterwards how it does relate to the *Divine Essence*. For we, who have no Notion of a *Greater* or *Lesser* in the *God-HEAD*, do think, that where-ever *that* does belong, it must *equally* belong: and consequently, that it is not any one of the *Three*; but that these *Three* are the *One Supreme GOD*.

Sect. 9. Let it be added, before we produce our Proofs, that these *Three* are not *merely* *Three Names*: The Gentlemen, with whom at present the Controversy lies, do not yet seem inclin'd to say that they are so: They do as well as we, put the hard Name of *Sabellianism*, upon this Opinion: They own, as we also do, that these *three Names* have *some Distinction* (tho' neither they, nor we know what it is): that these *Names* do not every where in Scripture, if they do any where, bear *One and the same Meaning*.

Sect. 10. We shall now only venture to say once more, that whatever the *Distinction* is between these Sacred *Three*, or whereinsoever it does consist; as on one part it does not destroy the *Unity* of the Divine Nature, so on the Other, it is such (so real, and so great) as is a just and sufficient Ground to support whatever is *distinctly* said of the *One* or the *other* of them in the Holy Scriptures. So as that the Person of the *Father* is not the *Son*; nor the *Son*, the *Father*; nor either of these the *Holy-Ghost*. Thus far the serious plain Christian,

Christian, may venture into this awful Mystery of the Blessed TRINITY : but whatever positive and bold *Propositions*, or whatever subtil and ensnaring *Questions*, are design'd to carry him further than this ; he will do best for his own Safety and Comfort, as well as for the common Peace, to avoid and keep clear of them, according to the Advice of the Apostle, 2 Tim. ii. 23. *Foolish and unlearned Questions avoid, knowing that they do gender Strifes.*

*The S C R I P T U R E - E V I D E N C E of the
T R I N I T Y .*

HAVING thus far endeavour'd to preserve the honest and unwary Christian from the Snare of needless and dangerous *Explications* upon this Point ; we now proceed (for the Use and help of such especially) to give you the plain *Scripture Proof and Evidence of this Doctrine* of the Blessed Trinity, in a narrow Compass. And

I. As to the first-named of these sacred THREE, the *Father* [so call'd], he is so oft and so exprefly call'd GOD, and with such Attributions and Ascriptions ; that these Gentlemen themselves are pleas'd to admit the Claim in his Favour. Nay, they are so far from excluding *Him* (as neither have we at any time, or dare we attempt to do) from the Notion of the God-head ; that they do, if we understand them right, assert the very *Person of the Father* [as distinct from, and with the Exclusion of the Son and Spirit] to be the *One* GOD, the *only* GOD ; the *One Supreme Cause* and Original of all Things, the *sole Origin* [or fountain] of *all Power* and Authority ; absolutely *Supreme over all*, &c. Perhaps, they may hereafter see reason to agree with us, that the Term

[*Father*]

[*Father*] does not in Scripture every where denote the *Person* so call'd; but is often to be understood of the Divine *Essence* absolutely consider'd.

HOWEVER, thus far these Gentlemen have excus'd Us, that we do not need laboriously to produce the particular Texts, which are necessary to prove that *the Father is God*; or, that there is that said in the Scriptures concerning *Him*, which will not suffer us to form an Idea of *the One God*, but what must necessarily include *Him*.

II. But then we further say, that those who will think and speak of the blessed *God*, according to what he has reveal'd of himself in the Scriptures, must admit *the Son* [so call'd] also into the Idea which they form of *Him*.

We are most expressly assur'd, that the blessed *God* has and will have *a Name* which he will possess *alone*, Ps. lxxxiii. 18. and *a Glory* which he will *not give to another*, Isa. xlvi. 8. Now if we find this [*Son*] does in those sacred *Oracles* bear the very *same Names*, and has in all Points the *same glory* given to him with the *Father*; we surely must conclude, that however else the *Father* and *He* are distinguish'd from each other, yet they are not *One* and *another* [*a Supreme, and Subordinate*] *God*; but must needs be *One* and *the same God*.

'Tis not about a *meer Name* that we contend: We know, that there are both in Heaven and Earth [*Angels and Men*] many that are *called Gods*, even as many as do bear the Commission and act in the *Name* and with the *Authority* of *GOD*, 1 Cor. viii. 5. Jo. x. 34, 35. but thc' the *Mediator*, nay, the very *Man Christ Jesus*, might have (upon this

this Account) and perhaps often has the Name of [G o D] put upon him ; yet, we cannot think he would in Scripture be spoken of as he there very usually is, if the Design had not been to signify to us that this [Son or Word] is God eminently, or the Supreme God. And here,

I. E V E N in the *Old Testament*, while the *Gospel Economy* was under a Veil, yet this Point was not altogether veil'd. That *Jehovah*, against whom the *Israelites* murmured in the Wilderness, and whom they tempted and spake against there, was not himself the Messenger of God [a Deputy God] ; for *Moses* then stood in that place : but these Murmurers (we read) spake against God, and against *Moses*, *Num.* xxi. 5. And the God whom they tempted and spake against is the great God, even the great King above all Gods ; the Lord our Maker, &c. *Psal.* xcv. 3, 6, 7, 8, 9. Yet even the Lord *Christ* is this very God, *i Cor.* x. 9.

T H E Psalmist prays very earnestly to God, *Psal.* cii. 24. *O my God*, take me not away, &c. and urges his Suit from the mention of the Divine *Eternity* and *Unchangeableness*, ver. 25. 26, 27. *Of old hast thou laid the Foundation of the Earth, and the Heavens are the Work of thine Hands*, &c. This must certainly be somewhat very differing from a meer God by Office, or one who only acted by a Divine Commission. But all this is most directly and plainly apply'd to the Son--- To the Son, it is said, *Thou Lord in the beginning*, &c. *Heb.* i. 10, 11, 12.

T H A T God so loftily describ'd, *Psal.* lxviii. as *riding upon the Heavens*, v. 4. as in his holy Habitation, v. 5, as the God of *Israel*, at whose Presence the *Earth shook*, the *Heavens also dropped*, v. 8. and (to say no more) the Almighty, v. 14. He whose

whose *Chariots* are, [shall we say, drawn, or attended by] the very *Angels*, v. 17. He that is our *GOD*, the *GOD of Salvations*, *GOD the Lord to whom belong the Issues from Death*, v. 20. Can this be any other than the *Supreme GOD*? Yet the Apostle teaches us to understand all this of *CHRIST*, *Eph.* iv. 7, 8. compare *Ps. lxviii.* 18.

THE Prophet also speaks in the same sort of Language: *I saw*, says He; the *Lord sitting upon a Throne*, *Isa. vi. 1*. It was that *High* and most exalted Throne, where *Seraphims* themselves only are in waiting, v. 2. the *LORD of Hosts*, own'd and ador'd as such, v. 3. (not to mention a great deal more): Yet even this, all this, which the Prophet saw in a Vision, and thus spake of, was, and is the *Glory of CHRIST*, *John xii. 41*. compare *Isa. vi. 1, --- 10*.

He goes on, Chap. xlvi. *I the Lord, there is no GOD else besides me, a just God and a Saviour, there is none besides me*, v. 21. *I am God, and there is none else*, v. 22. This is *He* [*the God*] to whom every *Knee shall bow, every Tongue shall swear*, v. 23. *The LORD, in whom we have Righteousness and Strength, to whom Men shall come, --- this is the Lord, in whom all the Seed of Israel shall be justified and shall glory*, v. 24, 25. And yet, this is the *Lord CHRIST*, *Rom. xiv. 10, 11*, *1 Cor. i. 30, 31*.

AND not to multiply Texts unnecessarily, let the conscientious Christian compare, *Joel ii. 32*. with *Rom. x. 13*. *Zech. xi. 4, 13*. with *Matt. xxvii. 9, 10*. *Zech. xii. 1, 10*. with *John xix. 37*. And He will not need to be told, that this *CHRIST* is the *same GOD* to whom the Scriptures of the Old Testament do bear Witness:

as we have seen both from *Moses*, from the *Prophets*, and the *Psalms*.

2. LET us now go on to the *New Testament*, and here we shall very distinctly find, all the *Names* whereby GOD has made himself known; the most essential and incomunicable *Properties and Perfections* by which He is distinguish'd from every Creature; the *Operations and Powers* that are most peculiar to Him; and the *Worship* and Homage which does belong to GOD only; all belonging, and all ascrib'd to *Him* [whom we call the *Second Person* in the blessed Trinity] the *SON*, or the *Word*, or *Christ Jesus*.

Sect. 1. TO begin, This *SON* here bears the *Names* whereby God has made himself known. Thus He is expressly call'd *GOD with us*, Mat. i. 23. The *Lord*, *their GOD*, i.e. the *God of the Children of Israel*, Luke i. 16, 17. He is called [*GOD*] absolutely, John i. 1. A&ts xx. 28. *GOD manifest in the Flesh*, 2 Tim. iii. 16. And the Apostle *Thomas* calls him, by way of *Eminency and Appropriation*, his *Lord* and his *GOD*, John xx. 28. Surely, this must be the *true GOD*.

Sect. 2. HOWEVER, that we may not be in doubt, he does not only bear the *Name*; but the most essential and incomunicable *Properties and Perfections* of *GOD* are attributed to *Him*. Thus He is the *true* [not an *imaginary*] *GOD*, John v. 20, 21. He is the *Great GOD* [not an *inferior*, not an *Underling*], Tit. ii. 13. He is the *King of Kings*, and *LORD of Lords*, Rev. xvii. 14. --- 19, 16. The *Living GOD*, ὁ ζῶν, Rev. i, 18. That *has Life* in himself, John i. 4. and *gives Life* to *Others*, John v. 21. even to whom *He will*, εἰς οὐτεῖ. That is, He is the *absolute Arbiter* and

and Lord both of Life and Death ; He does not act herein as *One deputed only, and dependent on the pleasure of some Superior* ; but it is even as *He himself will*. Again, He is **GOD over all**, and [as such] *blessed for ever*, Rom. v. 9. He is *Immense and Omnipresent*, Mat. xviii. 20. --- 28. 20. John iii. 13, He *fills all in all*, Eph. i. 23. and *in Him dwells all the fulness of the God-head bodily*, Col. ii. 9. Besides, He is *Omniscient* ; knows *all Things*, John xxi. 17. Heb. iv. 13. Even *the Reins and the Heart*, Rev. ii. 23. Yet this is peculiar to God only, 2 Kings viii. 39. Jer. xvii. 9, 10. What shall we say further, He is *Unchangeable*, Heb. i. 11, 12. --- 13. 8. He is *Almighty*, [*ὁ Παντοκράτως*] Rev. i. 8. --- 11. 17. And to add no more under this Head, He is [the Scriptures represent Him as] *Eternal*, and *necessarily existing*, Heb. i. 8. Col. i. 17. Rev. i. 8, 11, 17, --- 2. 8. --- 21. 6. --- 22. 13, 16.

Sect. 3. BESIDES, there are those *Operations and Powers* ascrib'd to him, that are most peculiar to the Divine Being. Thus, He is the *Author of the whole CREATION* ; we say, He is the *Author* and the *Original* of it : and not merely a *Minister* or *Instrument* employ'd in that great Work. Accordingly we read not only, that it is *by Him* [*καὶ αὐτὸς*] that the World, and all things were made, John i. 3, 10. but also, that *He is that very Lord* [*JEHOVAH*] who himself *laid the Foundation of the Earth, and the Heavens are the Work of his Hands*, Heb. i. 10. It is *in Him* [*ἐν αὐτῷ*] that *all things were Created*, Col. i. 16. as the same Apostle had before said, that it is *in Him* [*in GOD*] *we live, and move, and have our Being*, Acts xvii. 28. And

to say no more, All things were so created [*by Him*] as that they are also created [*for Him*], *εἰς αὐτὸν*, Col. i. 16. just as we read of *GOD*, that *of Him and thro' Him [σ' αὐτῷ]* and *to Him [εἰς αὐτὸν]* are all things, Rom. xi. 36. Now the *SON* could not be, as he plainly is, the *final Cause* of universal Nature, if he were not the proper *Author and Efficient* of it: And *He* that thus made all Things, is undoubtedly the *Supreme GOD*.

IT IS *He* also who does *PROVIDENTIALLY* sustain and govern the whole *World*: He does *uphold all things* by the Word of His Power, *Heb.* i. 3. and by Him *all things consist*, Col. i. 17.

NAY, He does not only thus establish and give Force to the Laws of all created Nature; but He does (and can) at pleasure *OVER-RULE* and change the Course of 'em: that is, He has the Power of *WORKING MIRACLES*; which does belong to none but the *Supreme GOD*. 'Tis true, Angels or Men may be, and oft have been employ'd herein as *Agents*, or Instruments; but did ever any of 'em so far forget themselves, and their *Ministerial Character*, as to attempt to work a Miracle of themselves, at their own Pleasure, in their own Names, or by their own Power: No, a Pretension of such a Kind would at once be most impious and most absurd: ridiculously *weak*, as being sure to fail of the correspondent Effects which only could support it; and horridly *blasphemous*, as it intrenches on the Prerogative of the most High *GOD*. Accordingly, this the Apostles carefully avoid and disclaim every where; it was not [they would not have it thought to be] *by their own Power, or by their Holiness*, *Acts* iii. 12. they act in *another Name*,

even the Name of CHRIST: Thus in the Case of the impotent Man, says Peter, *In the Name of Jesus Christ of Nazareth rise up and walk*, Acts iii. 7. So says Ananias, *Brother Saul, the LORD (even Jesus that appear'd to thee in the Way) has sent me, that thou mightest receive thy Sight*, Acts ix. 17. And Peter again says, *Æneas, Jesus Christ maketh thee whole*, ver. 34. They ascribe the Success of all to his Name; *His Name*, (says Peter) *thro' Faith in his Name hath made this Man strong*, &c. Acts iii. 16. So Chap. iv. ver. 7, 10. they assume nothing of it to themselves. But how differing is the Language, when HE [this Son] is spoken of, in reference to any miraculous Works: He speaks and acts as from Himself; and neither does nor needs to refer to any other Name: Thus *He says to the Sick of the Palse*, [and this not as deputed and enabled by a derived Power, but as being Himself sufficient to the Undertaking] *Arise, take up thy Bed*, Mat. ix. 6. So in the Case of the *Man that had an Infirmit*y *Thirty-eight Years*, He only says to Him, *Rise*, &c. John v. 8, 9. He does not say [in the Name of the Supreme GOD, or by Virtue of His Commission which I bear, &c.] yet this surely would have been added, if He had herein acted merely as His Deputy. And, when great Multitudes came from all Parts to be heal'd of their Diseases, and all that did but touch Him were accordingly heal'd, 'tis added that *the Vertue by which it was done [the Δωρεας] went forth from Him*, Luke vi. 19. So in the particular Case of the Woman mention'd, Luke viii. 43, &c. *the Vertue which wrought her Cure, went out of Him*, ver. 46. This *Vertue therefore [this Power] was His own, inherent in Himself*; not what was without Him, deriving

deriving merely from a *Commission* that had been granted Him from another Hand.

AND whereas, it is *HE* who shall *raise us from the Dead*, John vi. 39, 40, 44, 54. and who shall finally *judge the World*, Rom. xiv. 10, 12. 2 Cor. v. 10. (tho' it is true, that this Honour is put upon the *Mediator*, John v. 22. Acts x. 42. even upon the *Man Christ Jesus*, *Acts xvii. 31.* yet) it is fit to be most seriously consider'd, How He could possibly sustain and go thro' such an Undertaking, if He were not also *GOD* in the highest Sense.

Seet. 4. ONCE more, that *Worship and Homage* which is due only to the *Supreme GOD*, we are directed to pay to *Him* [this *SON*]: Thus we are to believe in *GOD*; we are also to believe in *Him*, John xiv. 1. to hope and *trust in God*; yet blessed are all they that put their *Trust in Him*, Ps. ii. 12. to *love God* with all our *Hearts*; so are we to love *Him*, 1 Cor. xvi. 22. and this not only in *Sincerity*, Eph. vi. 24. but *Superlatively*, and above every thing besides, Mat. x. 37. Luke xiv. 26. But to hasten, what is *He*, and what ought we to esteem and reckon *Him*, into whose Name we are to be *baptiz'd*, Mat. xxviii. 19. to whom we then and thereby solemnly are *devoted*; whose Name we are to *call upon*, (a) and to be *called by* (b); *He*, in whose Name we are to be most solemnly *blessed* (c); by whom we are to *swear* (d); to whom we are to *pray* upon all Occasions, and for all kind of Blessings, nay

(a) *Acts ix. 14.* 1 Cor. i. 2.

(b) *James ii. 7.*

(c) *Rom. xvi. 24.* 2 Cor. xiii. 14.

(d) 1 Thes. v. 27.

Rom. ix. 1. 1 Tim. ii. 7.

even in our very last Agonies (*e*): And what is *He*, to whom we are to ascribe Glory for ever and ever (*f*); who is thus to be worshipped, not by particular Persons, but by the *Universal Church* (*g*): Not only by His *Redeemed Ones*, from whom it is justly due upon that Account; but by every Creature, even by the *Angels* themselves, into whose Case he did never enter with any such Character. Upon this last Hint let us pause awhile: *He*, who is *Lord alone* [to say no more of Him] is the *God* whom only the *Host of Heaven* worshippeth, Neh. ix.. 6. the *Lord* who reigneth, and is so largely describ'd, Ps. xcv. is *He*, whom only these *Gods do worship*, v. 7. *He*, whom they do worship (we are assur'd) is a *jealous God*, particularly in Relation to the Worship which he claims; that *Glory* he will not give, not suffer to be given to any *other*, Isa. xlvi. 8. yet this *Host of Heaven*, these [*Gods*] all of them do and dare not but worship this *SON*, Heb. i. 6.

Sect. 5. IN a Word, All Things, whatsoever the *Father hath*, are *HIS*, John xvi. 15. All the *Wisdom*, all the *Power*, the *Self-Fulness*, the *All-Sufficiency*, &c. which belongs to the *Father*, belongs also to the *Son*. Again, all Things, whatsoever the *Father doth*, these also doth the *SON*, John v. 19. And, as if this were not enough it is expressly added, These the *SON* doth [*ὁμοίως*] exactly *in the same Manner* as the *Father* does: Therefore, not One surely as the

(*e*) Acts i. 24. 2 Cor. xii. 8. Acts vii. 59.

(*f*) 2 Pet. iii. 18. Rev. i. 5, 6. 2 Tim. iv. 18.

(*g*) Rev. v. 12, 13.—xxii. 20,

proper *Author*, the Other only by *Commission* and *Warrant* from Him; not One as the Efficient and Principal *Cause*, the Other as a Subordinate Instrumental *Means*; not One *absolutely* and of Himself, and the Other as *depending upon* 'meer Will and Pleasure': For this would make a very wide Difference in the Way and Manner of their Working; whereas we are assur'd they work *exactly alike*. And hereupon also they are represented to us as being *in each other*, John x. 38.—xiv. 11. and, as being only known to *each other*, Matt. xi. 27. and at last, as being *one Thing* each with other, John x. 30.

THUS far we have proceeded in the Discovery of this great *Mystery of God* [or of the Divine Being]: and find according to the Scripture Account of it, that it includes in it both the FATHER, and this CHRIST, Col. ii. 2.

III. IT remains in the last Place to shew, that the HOLY GHOST [so call'd, upon whatever Reasons] does also enter into the *Scripture Account*, which we have of the blessed GOD. Thus He is not only spoken of as the *Spirit of God*, his *Holy Spirit*, his *good Spirit*, both in the Old Testament and in the New: but we plainly seem to be led into the Thought, that He is the *Spirit of God*, as the Soul is the *Spirit of Man*, 1 Cor. ii. 10, 11. Not that we would or can suppose, that both Branches of the Comparison are in every thing alike: but let any one tell of a Comparison made in Scripture, where there is no Resemblance; and then let them say, what the Resemblance is or can be, if the *Spirit of God* is not as *Essential to the Divine Being*, as the *Spirit of a Man* is to the *Humane*. We therefore think, we

we have sufficient Grounds upon which to assert, not only that He is the *Spirit of God*, but that He is also the *Spirit, which is God*.

Sect. 1. THAT the *Name* of [God] is put upon *HIM* in the *Scriptures*, we think is very plain ; though these Gentlemen are very positive, that the *Word* [God] in *Scripture* does nowhere signify the Person of the *HOLY GHOST*. We read of *Ananias*, that he had lied to the *Holy Ghost*, *Acts v. 3.* it follows, *v. 4.* *Thou hast not lied unto Men, but unto GOD.* And they are said to be the *Temple of God*, in whom [and for that very Reason, because] this *Spirit* dwelt in them, *1 Cor. iii. 16.* To whom can a proper *Temple* belong, but unto *GOD*? And for what Reason can any Person or Thing be called the *Temple of God*, unless *God dwells* in it or them, as in *his Temple*? Besides this *Spirit* is called the *GOD of Hope*, *Rom. xv. 13.* He is the *living GOD*, *2 Cor. vi. 16.* compar'd with, *Lev. xxvi. 11, 12.* He is the *GOD of Israel*, and their *Rock*, *2 Sam. xxiii. 2, 3.* He is that *Jehovah*, from whom the Prophets spake of old : Their *Language* always was, *Thus saith the Lord*; or, *The Word of the Lord*, &c. And in the *New Testament* we read, that in the Times past *God spake* unto the Fathers, *by the Prophets*, *Heb. i. 1.* Now this *God* was the *HOLY GHOST*, *2 Pet. i. 21.* and *2 Tim. iii. 16.*

Sect. 2. BESIDES, He has all the *Properties* and *Perfections* of the *Divine Nature* belonging to *HIM*. This *Holy Ghost* is not only a *Spirit*, but He is by Way of Eminency *THE SPIRIT*. It would be endless here to mention particular Texts : Now what can this mean? We know there are many, innumerable *Spirits*, *Humane*

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and Angelical, if there be not other Spirits besides, which we know nothing of. But here is a Spirit, which is *above all other Spirits*: Surely this must be the Supreme God. And this seems the more strongly to be concluded, because He is also represented as **ONE SPIRIT**, [that is not only a principal Spirit, but a Spirit, which is by *Himself alone*, besides whom there is no other [such] Spirit : Thus we read of *the same Spirit*, 1 Cor. xii. 4. of *one and the self-same Spirit*, v. 11. and of *one Spirit*, v. 13. again, Eph. ii. 18.—iv. 4. What other Spirit can this be but God, for *God is a Spirit?* John vi. 24. Besides, He is the **HOLY ONE**, 1 John ii. 20. tho' we know there is *none Holy as Jehovah*, nay none *besides Him*, 1 Sam. ii. 2. Rev. xv. 3, 4. He is the **SPIRIT OF HOLINESS**, Rom. i. 4. And so He also is the **SPIRIT OF TRUTH**, John xiv. 17.—xv. 26.—xvi. 13. and the **SPIRIT OF LIFE**, Rom. viii. 2. Rev. xi. 11. that is, He is that Spirit which is the *Original*, the Fountain both of *Holiness, Life and Truth*; He not only *has*, but He *is* all this, 1 John v. 6. Again, He is **OMNIPOTENT**: For He not only does what *God* alone can do, but He is expressly stil'd the *Power of the Highest*, Luke i. 35. He is **IMMENSE** and Omnipresent: He *fills Heaven and Earth*, Ps. cxxxix. 7. He is **ALL-WISE**: He knows what only *God* does or can know: He knows the *Things which are to come*, John xvi. 13. Now upon this Head there is a Challenge enter'd against all *false [pretended] Gods*, or those of a *Subordinate Rank*, Isa. xli. 23.—xliv. 7. He knows the *Things of God*; what does belong to God; not only what God does and *designs*, but this Spirit knows what God is; He knows the *deep Things of God*; nay, He knows *all Things*, 1 Cor. ii.

10, 11. *John* xiv. 26. Once more, this Spirit is the ETERNAL SPIRIT; therefore cannot be a made Thing, *Heb.* ix. 14. And to say all in one Word, that MOST HIGH and GLORIOUS GOD, so loftily describ'd by the Prophet, in the sixth of *Isaiah* (which we have once before referr'd to, upon another Occasion) is *this very self-same Spirit*: compare *Acts* xxviii. 25, 26, 27. with *Isa.* vi. 8, 9, 10. He, that glorious JEHOVAH, gives the Message in Charge to the Prophet; So 'tis in the *Old Testament*: and in the *New*, we are told it was the HOLY GHOST, who employ'd the Prophet as his Messenger, at that very time and upon that very Occasion, to speak those very same Words. We cannot so much as suspect that any sincere and plain Christian will suffer Himself to be so far practis'd upon, as to be perswaded that this *Holy-Ghost* (after all) only was the *Messenger* employ'd on this great Errand; tho' such attempts will be made upon them: But it is so plain, that this is the Place of the *Prophet* himself, in both Texts; that unless the *Holy Ghost* may be allow'd to be that great and glorious GOD Himself, we do not see, that He can here have any Place at all.

Sect. 3. AGAIN, there are such Operations and Powers ascrib'd to this blessed Spirit as do belong to GOD only. There (only for the sake of Brevity) pass by the mention of the Work of Creation, and of universal Providence: and only insist upon these two Heads, the Works of Miracles, and of Grace.— As to the former, this Spirit is every where represented, not as the meer Minister employ'd and authoriz'd to work Miracles, in the Name of the great God, as an *Angel* or even as a *Proph.t* or an *Apos.tle* might do:

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but he is still spoken of, as one who Himself was the *immediate AUTHOR* and Original of 'em. To this purpose, He is expressly said to *work all these*, 1 Cor. xii. 11. Nay, they are said to be done by his Power, Rom. xv. 19. and, *at his pleasure* too : for it is [*καθὼς βούλεται*] just as *He will* : in this great Affair, it is (we think) very plain, this blessed Spirit is such an Agent as is absolute, arbitrary, unaccountable; and therefore surely, He is independent and underived. 'Tis needless after this to add, that in the Day of *Pentecost*, (when the Apostles spake in all kind of Languages,) that which the amazing Dispensation is finally resolv'd into, is, that *they were filled with the HOLY-GHOST*, Acts ii. 4. Nay, even our Lord Jesus [that *Man*, that authoriz'd and greatest *Minister* (surely) that ever was] when He casts out Devils, ascribes it to this blessed SPIRIT, Matt. xii. 28. Now in this Case must we look upon Him as *a Servant of Servants*? and does what He here says of His acting in the Virtue and Power of this *Spirit*, signify that He then lay under the *Curse of Cham* [or *Canaan*]? Gen. ix. 25. And there are none of all the *Works of Grace*, but what are every where ascrib'd to this blessed SPIRIT : Who is it that does *Anoint*, that does furnish and fit any for the Work of the *Ministry* and incline them to it; is it not this *Spirit*, even tho' we begin the Account from the *Head and first Minister*? Luke iv. 18. Who is it, that does *appoint*, and put *Persons* (who truly belong to it) into the Ministry? it is this SPIRIT, Acts xiii. 2---xx. 28. Who is it, that did *indite the sacred Scriptures*; and there lay down the Laws, which are to direct and regulate their *Ministrations* who were before us; ours, and all that

that are to come after us? It is this SPIRIT. 2 Tim. iii. 16. And then, who is it, that does and only can effectually bless these Gospel-Mini-nistrations with Success? 'tis only GOD that giv-eth the Encrease, but it is this SPIRIT, 1 Cor. iii. 6, 7.

ACCORDINGLY, by this *Spirit* it is that we are enlightened, Eph. i. 17, 18. So also that we are enlivened, John vi. 63. That we are renewed, and born again, Titus iii. 5. John iii. 5, 6, 8. that we are Sanctify'd, Rom. xv. 16. 1 Cor. vi. 11. 1 Pet. i. 2. 2 Thess. ii. 13. That we are strengthened and establish'd in Grace, Eph. iii. 16. and, that we are Sealed unto the Day of Redemption, Eph. iv. 30. it is all the Work of this SPIRIT.

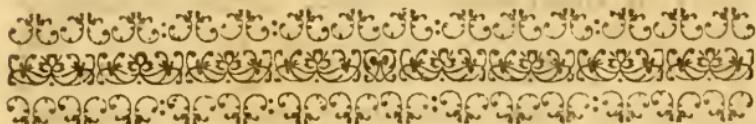
AND yet further, to us (even in the present Life) this *Spirit* is a Spirit of ADOPTION, and as such, bears Witness with our Spirits, that we are the Children of God, Rom. viii. 15, 16. a Spirit of GRACE and of Supplication, and as such, inclines and enables us to pray, Zech. xii. 10. Rom. vii. 26. A Spirit of POWER, thro' whose Assistance we do and are able to mortify the Deeds of the Body, Rom. viii. 13. A Spirit of WISDOM and Understanding, to direct our Way, Isa. xi. 2. Rom. viii. 14. A Spirit of LOVE, by whom the Love of God is shed abroad in our Hearts, Rom. v. 5. And a Spirit of PEACE, by whom we are formed to the love of one another, 1 Pet. i. 22. Briefly, the Fruit of this Spirit (where-ever He dwells) is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith [or Faithfulness], Meekness, Temperance, Gal v. 22, 23. And this, all this is only the First-fruits of the *Spirit*, Rom. viii. 23. What then will the full

full *Harvest* be! If He is all this to us, and works all this in us even here; What will He be to us, what will he do for us when we come to Heaven! And can we then look upon this blessed SPIRIT, as any Other than God, even the most high GOD? Or can we believe, that any one but God can do these things!

Sect. 4. WE now add in the last Place, that the *Worship*- and *Homage* is due and owing to the *Holy-Ghost*, which does belong to God only. Thus, in *Baptism* we are to be solemnly devoted to *HIM*, Mat. xxviii. 19. and at the *Holy Table* we are to drink into this one SPIRIT, 1 Cor. xii. 13. When we are directed to pray, the *LORD make you to encrease and abound in Love*, ---to the end he may establish your Hearts, 1 Thess. iii. 12, 13. and, the *LORD direct your Hearts into the love of God*, 2 Thess. iii. 5. the *Lord* here prayed to, must surely be this SPIRIT: for in one Place, the *Father* and the *Lord Jesus Christ* had been expressly nam'd before, as distinct from this *Lord*: and besides, He who does both establish us, and shed abroad the *Love of GOD* in our Hearts (according to the Language of the Holy Scriptures) is the SPIRIT. Besides, we are taught solemnly to appeal to the *HOLY GHOST*, Rom. ix. 1. And *HIM*, we are to hear, to believe, to be obedient to, whatever He says, Rev. ii. 7, 11, 17, 29. ---iii. 6, 13, 22. And to add no more, we are solemnly to be blessed in *HIS Name*, 2 Cor. xiii. 14.

AND now, upon this Evidence which we have here offer'd, (besides a great deal which should have been added, if we had room) we leave it with the serious and plain Christian to judge, whether we have or have not dealt faithfully

fully with them, while [upon this Foundation] we have constantly taught them, what also the Universal Church has agreed in, That these Three [the *Father*, the *Son*, and the *Holy Ghost*] are the One God, the same in Substance or *Essence*, equal in *Power* and *Glory*.



C H A P. II.

*Of the Harmony of the Reformed Churches
in this Article of the Blessed TRINITY;
with some previous Observations.*

THE Question before us is not, Whether every Doctrine revealed and taught in the Holy Scriptures be true? that is acknowledged by all professing Christians: but, Whether this particularly, of the *Blessed Trinity*, be therein taught? And of this there may be Certainty (as hath been shew'd) where there is not Infallibility. Acquaintance with the Bible, either in the original Languages, or any right and true Translation, with due Regard to the just and necessary Rules of Interpretation, may suffice for that; else were it a Writing of little or no Use, if the main Points in it could not by such proper Means be discerned.

discerned. Only we would distinguish between the Doctrines and Points proposed in Scripture to our Belief, and the Things themselves that are the Matter and Subject of them. The Former may be known, and Ground sufficient seen for receiving them; where our Reason, at least in this its weak and impaired State, can't reach the full, clear, and adequate Understanding of the Latter. Not attending unto this may occasion Difficulties and Intanglement in the Thoughts, which otherwise would be prevented. If Persons bring their preconceived Notions and Ideas of God, and of what is fit, or not fit for him to say or require, and by those pretend precisely to measure and settle the Discoveries and Declarations of his Word; no Wonder if many times they be found more bold, than wise (a). For our Parts, we go by other Rules. Having sufficient Evidence that the Scriptures are the Word of God, purposely given to lead us to a right Knowledge of Himself and of His Will, we apply to them for forming our Conceptions of both; and if any thing therein transcend our

(a) "Should there be found some Places of Scripture, where it should be expressly written, that God was made Man, or did assume human Flesh; they should not presently be taken according as the Words sound, since that is altogether repugnant to the Divine Majesty; but would require to be expounded in such manner, as by Figures not utterly unusual in Speech a fitter Meaning might appear to us. *Socin. Disputat. de Jesu Christo. Operum Tom. I. p. 714.*" If not once only, but often it should be written in the sacred Scriptures, that Christ made Satisfaction to God for Sins; I would not therefore believe that the Matter is so, as you imagine. *Idem de Satisfactione, P. III. c. 6. p. 204.*" Any, the greatest Force is to be used with Words, rather than take them in the obvious Sense. *Second Epistle to Balcerimicius. Operum Tom. I. p. 425.*

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Reason, yet, since God hath said it, we conclude it is not in itself repugnant or contradictory ; and that said it He hath, we discern by the Places and Passages themselves, considered with their Context, and the Scope of what is written, and by comparing Scripture with Scripture. We do not cast in our Minds what possible Sense the Words or Phrases abstractly taken may bear ; but what in the Places where we find them, considered as above, they contain, or at least most aptly and fairly lead us to. And thus judging for ourselves, we are convinced that this great and important Article of the *Ever-blessed Trinity* is taught in the Holy Scriptures. And the more confirmed are we herein, when we see so many concurring in the same Sense. The Church of God hath witnessed to it in all Ages. 'Tis acknowledged to have been the common received Opinion since the Council of *Nice*, and for the Times before the Proofs may be seen in divers, who have laboured in such Collections (a). The Purpose of this Part of these Papers is only to represent in one View the Judgment of the *Reformed Churches* concerning this Matter, according as we find it in the Body of their *Confessions*, printed together at *Geneva, An. 1654*. In reference to which *Confessions* we would only premise the following Observations.

(a) Dr. South's *Animadversions on Dr. Sherlock's Vindication of the Trinity*, ch. 8. Bp. Bull's *Defensio Fidei Nicenæ. Ejusdem Judic. Eccles. de Necessitate credend. Christum esse verum Deum. The Fathers Vindicated touching the Trinity, in Defence of Bp. Bull. Dr. Hancock's Arianism not Primitive Christianity.*

1. AFTER the Church had long groan'd under the Corruptions of the Papacy, and upon breaking out of some Light, was strugling and crying out for Reformation, and in divers Places did gradually draw off and separate themselves from the *Romish* Communion ; to stop which Reformation, more than for rectifying what was amiss, a pretended General Council was called and held at *Trent* ; some before that Council, some in the Time of it, and some after, drew up their *Confessions of Faith*, therein to assert and display the Truth, and declare against such Errors, as they found had corrupted and darken'd Religion, especially in the great and most momentous Points of Faith and Worship. Now when all in these Western Parts were thus stired up, and set upon searching into things, in order to purge *Christ's Floor*, casting out the Chaff, and keeping the good Grain, this Doctrine was not found fault with, or look'd upon as any Part of the Apostacy ; but on all sides held fast, as what appeared so well and plainly founded on the Scriptures, and delivered down from the Apostles Times, that no just Exception could lie against it, but it must be taken as pure and Primitive Truth, as it is with us, and other Christian Churches to this Day.

2. THESE *Confessions* and Declarations were not drawn up before ever the Controversy now on foot had been started, and Opposition made against this great Article of the Christian Faith ; those Reformers were well apprised by whom, and how it had been attacked, and how defend'd ; they knew the Pleas and Pretences, the Criticisms

ticisms and subtil Arguings of its Enemies ; how dexterously the Cause on that Side had been managed by some Men of corrupt Minds before their Days, so as perhaps it hath not with greater Advantage since ; yet were they not shock'd or moved thereby, but held fast this Point, as well as others of the common Faith once deliver'd unto the Saints.

3. THEY went upon the same Principles that we do, and as it is allowed we ought to do, *viz.* that of judging for themselves, and taking the Holy Scriptures as the sole Ground of their Faith and Hope ; the divine Authority and Perfection of which they as clearly and fully asserted and owned, as we can ; as likewise the Obligation of all to study and converse with them, and guide their Consciences by them, and not by the Authority or Dictates of any mere Men, or Body of Men. They Taught the Scriptures Perspicuity, at least in the great and necessary Points of Religion : that these are so plain, that every honest Mind with competent Pains and Diligence may see them, and be satisfied of them. We do not produce them therefore as adding any thing to Scripture Authority, on which alone they did, and we do depend ; but as Witnesses of its Doctrine, who upon free, diligent, and impartial Searches gave into the same Sense, as upon like Examination we do : we mean in Substance, if not always in the same Words ; though mostly there is an Agreement in the same Terms too.

4. THESE are the Testimonies not of some few particular Persons only, but of whole Bodies of Men, among whom there were many of great

Piety and Ability, Skill in Languages, and all useful subservient Literature, who could understand the Signification and Force of Words, the Drift and Scope of the inspired Writings, the Laws and Rules of just Reasoning, and Interpretation, as well it may be as any since: in a word, Men, consider'd thus conjunctly, as little likely to be mistaken, or designedly to mislead others, as *any* in our Time.

5. To this we may add divers advantageous Circumstances in their Testimony. They were not under Influences of Fear, or of Flattery; they were remote and distant, many of them, from one another; drew not up their Confessions by concert; but at several Times, and in several Places, only with the same common Rule, the Holy Scriptures before them, as their Foundation, in the Sense of which for the main they agree. In Rites and Ceremonies, and such like lesser Matters, there is Variety with Charity; but in the Substance and chief Heads of Doctrine they were of the same Mind, and spake the same thing, and the true Faith and right Worship were the Matters they were most intent upon, and concerned about. They were not carried with Prejudices for, or against this, or that Article, or Sense of it; but deliberately weighed every Thing, and freely declared against, and cast out what Corruptions they found in the Religion of their Country and Ancestors, however long or universally they had obtained. And as there is no ground to question but this Point of the *Trinity*, about which they knew there had been often great and solemn Debates, did now pass under their mature Consideration; so had they
taken

taken it for an Error, they would as readily have parted with it, as they did with many others ; yea more readily, because of the Connexion and Consequence of it, in Reference to the whole Scheme of their Religion. For,

6. THEY had like Thoughts with us of the Importance, as well as of the Truth of this Doctrine ; that it is not a small, or a meer speculative Matter ; but a Prime and Fundamental Point, whereon the greatest Truths and Duties of the Gospel are grounded. The greatest Demonstration of the Evil of Sin, of the Love of God to Men, the Discovery of the Possibility of a Mediator, of the Suitableness and Sufficiency of *Christ* for this Purpose, of his Merit and Grace, Satisfaction, and powerful Intercession, of the Virtue and Efficacy of his Spirit to renew and sanctify, to guide and bring Souls to Glory ; all have their Bottom in this Doctrine of the *Blessed Trinity*, and could not, that we can see, be well accounted for without it. And as to Gospel Duties, such as Faith, Love, Obedience, Worship, &c. all as Christian have this *one God*, who is *Father, Son, and Holy Ghost*, as their Object. In this one Name we are baptized, and to this God is all Service and Honour due, and by every true Christian paid. All Christian Morality ariseth out of this Belief. In a Word, utter Ignorance, and especially Denial of this Article, these Reformers reckoned could not stand with a right Christian Profession ; they censured Impugners of it as Overthrowers of the Christian Foundation, and none of their Communion.

7. WOULD not Advantage be given to Deists and Antiscripturists, not to say Atheists, to scoff at the Bible, if after Pretences of its Truth and Authority, and that its great End is to call off the World from Idolatry and Polytheism to the Knowledge, Worship, and Service of the One only and true God, and of its Plainness to such Purposes, being for the Use of all ; yet even as to this main Point, the Setting forth of this one true God, distinguishing him from all other Beings, it is allowed to be done in such a Manner, that not only one, or a few, through Carelessness or Prejudices, or judicial Blindness might mistake ; but that the Generality of Christians in all Ages have mistaken, under as good Capacity to understand it, as good Means and Helps thereto, as much Concern and Diligence, Impartiality and Faithfulness in the Study of it, as sincere and earnest Prayer to God for his Guidance, and as good Ground to hope for it from him, as any can pretend to ? What Use, may they say, can such a Book be of, or what Likelihood that it is from God ? Could he not speak plainly of himself, where 'tis pretended he designed to do so ? Is all there so delivered, that the World might, and almost all actually have erred, as to the very Object of their Faith, Worship, and Obedience, and in whom their Felicity is placed ? Would not that Book, instead of leading to Life and Salvation, be the most insnaring and dangerous one that can be ? Of what Tendency must those Notions be, from which any such Consequences would justly follow ? Once more,

3. TRUE Christian Virtue and Religion, according to these *Confessions*, hath been not only under, but by Influence of this Belief. And the Composers of them did not think, nor can we, that a false Faith can be productive of a good and holy Life, either in the Nature of the Thing, or by the Operation of God owning and accompanying of it. *Do Men gather Grapes of Thorns, or Figs of Thistles?* The Fruit will be agreeable to the Root, both in Nature and Morality. Wrong Principles and Grounds will have Effects accordingly; nor will the God of Truth and Goodness make use of the former, to the producing somewhat contrary in the latter. It should seem by the new Scheme, either that such as have gone upon the old are perished; or that they have been brought to the Enjoyment of the true God by Belief of, and Dependance on a False one.

THESE Things premised, we should now come to the *Confessions* themselves; but several Antient *Creeds* being refer'd to in them, it will be needful to set down what they say upon this Article.

THE APOSTLES CREED, as it is called, the Compiler of this *Harmony* faith, " is " the Confession of the Faith of all Christians, " the universal Rule of all other Confessions, " containing the Analogy of Faith, the Sum " of the sacred Gospel, comprehended in the " Old, and especially in the new Testament : " that none may say that *Creed* is not extant " in the holy Scriptures." The Places cited are here mark'd.

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"I BELIEVE in God, the Father (a) Almighty,
" Maker of Heaven and Earth.

Heb. 11. 6. *Psal.* 33. 6. *Gen.* 1. 1. *Prov.* 8. 22.
Ec. *Psal.* 116. 10. *1 Cor.* 8. 6. *Rom.* 1. 25.
Col. 1. 16. *Rom.* 10. 11. *Matth.* 28. 19.

"AND in Jesus Christ, his only Son, our Lord.

Psal. 2. 7. *Matth.* 3. 17. *Isa.* 9. 6. *John* 3. 16.
1 Cor. 8. 6. *Heb.* 7. 3. *Isa.* 7. 14. *Luke* 13. 5.
Isa. 11. 1. and 53. 2. *Matth.* 1. 18, 25. and 3. 17.
John 17. 3. and 12. 36. *Rom.* 9. 33. *1 Pet.* 2. 6.
John 3. 16. *Heb.* 2. 16. *Gal.* 3. 16. *Phil.* 2. 7.
2 Pet. 1. 17.

"I BELIEVE in the Holy Ghost.

1 John 5. 7. *Matth.* 28. 19. *2 Cor.* 13. 14. *Isa.* 59.
21. and 48. 16. *Matth.* 3. 16. *Acts* 20. 28. *Rom.*
8. 14. *1 Pet.* 1. 11.

THE Doctrine of the *Sacred Trinity* here professed well agrees with the Scripture Doctrine, and what we may be well assured went with Baptism, as *Matth* xxviii. 19. *Teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*: three Relatives, but one Name, one Authority, Power and Majesty, one God. This is the Catholick Faith.

(a) "Observe (*says St. Austin*) that when he joins the Name of God the Father in the Confession, he shews, that he did not first begin to be a God, and after that a Father; but without any Beginning he was always both God and Father. Therefore when ever you hear the Name *Father*, acknowledge that he hath a Son truly begotten. — His true Son is the Word. *Sermon de Temp.* *Serm.* 181. p. 525. So also *Ruffinus*. "By this Name *Father* the Son is also demonstrated to subsist with him: *Expos. in Symbol. Apost.* l. 4. p. 566. "Since the *Sabellian* and *Arian* Heresies especially this Interpretation hath been insisted on. *S. P. K.* *Hist. of the Creed*, p. 80, 81.

"From

“ From this Place (saith *Brugensis*) did the An-
“ tients gather the Unity of Nature and Plu-
“ rality of Persons in God.” This Profession,
as a learned Person observes, (a) hath been co-
eval with Christianity. “ Among the Jews the
“ Controversy was about the True Messiah,
“ among the Gentiles about the True God :
“ it was therefore proper among the Jews to
“ baptize in the Name of Jesus, that he might
“ be vindicated to be the True Messiah ; among
“ the Gentiles in the Name of the Father, and
“ of the Son, and of the Holy Ghost, that they
“ might be thereby instructed in the Doctrine
“ of the True God. Hear this, O Arian, and
“ Socinian,” saith the learned *Lightfoot* (b).

The N I C E N E C R E E D.

First General Council of Nice, Bishops at Nice, against Arius, Anno 325. “ We believe in one God, the Father Almighty, Maker of all things visible and invisible : And in Jesus Christ, the only begotten Son of the Father, God of God, Light of Light, very God of very God, begotten not made, of one Substance with the Father, by whom all things were made, both which are in Heaven, and which are in Earth ; who for us Men, and for our Salvation descended, and was incarnate, and made Man, suffered,

(a) *Idem*, p. 35, 137, 317.

(b) See his Works, Vol. II. p. 275, and p. 1130. And in p. 1131. saith he : “ I shall only observe these things : (1.) As they blaspheme the greatest, so the plainest Truths in the Bible. I can't but wonder at their Denial of the Godhead of Christ, &c. (2.) They go clean cross to the Stream of Scripture : the main Purpose of that is to extol Christ and the Holy Ghost, the main Purpose of these to abase them.” &c.

" and rose again on the third Day, and ascended
" into Heaven, and shall come to judge the
" quick and the dead."

" A N D in the *Holy Ghost*.

" And those who say there was a Time
" when he [viz. *Christ*] was not, and that
" before he was born he was not, or that
" he was made of nothing, or of another Hy-
" postasis or Substance ; or that say the Son of
" God was created, or is changeable, or alter-
" able; these the Catholic and Apostolic Church
" pronounceth accursed."

THUS that most antient and venerable *Council*, summoned from all Parts of the Empire, which at that Time included almost the whole Church. Here, as in the *Creed* foregoing, the Order pointed out in the Baptismal Institution is still followed ; what Enlargement it hath is explicatory, occasioned chiefly by the rising Heresy of *Arius*; on account of which, together with the Business of *Easter*, this Council was call'd. Here the Tenets of *Arius* were inquired into and discussed, the Terms used weighed and sifted, and the Profession above mentioned agreed to by three hundred and eighteen Bishops, a very few excepted. The true and proper Deity of Christ, his Coessentiality and Coeternity with the Father were examined by the Scriptures, and judged agreeable thereto, as also to the Mind of the Christian Church in the preceding Ages, and those Terms liked as expressive of the Truth, and proper to cut off Evasions of Men of subtle and corrupt Minds. *Arius* had before been censured in the Church of *Alexandria*, where-

wherein he was a Presbyter, by a Council called by *Alexander* their Bishop for Examining this Affair. “The Things, *saith Alexander*, which “they [viz. *Arius* and his Adherents] published “contrary to the Scriptures were these: That “God was not always a Father, nor the Word “from Everlasting, but had his Beginning of “nothing; that he knows not the Father fully “and absolutely, nor can perfectly discern him; “that he was made for our Sakes, that God by “him as an Instrument might make us. *Arius* “therefore and his Adherents who uttered “these Things.---- We, together with other Bi- “shops of *Egypt* and *Lybia*, in Number near “an Hundred, meeting for the same Purpose, “have pronounced to be held of all Men acc- “cursed.---- What Man hearing *John* affirm, *In* “the Beginning was the *Word* (a), will not con- “demn those, that say there was a Time when “he was not? Who when he heareth in the “Gospel, *The only begotten Son* (b); and, *By him were* “all Things made (c); will not detest those, that “affirm the Son is one of the Creatures? How “can he resemble the Things that were made “of him? How is he in Substance different “from the Father, being the perfect *Image* and “*Brightness* of the Father (d), when he saith, “*He that hath seen me, hath seen the Father al-* “*so* (e)? How is he alterable and mutable, “when he reports of himself, *I am in the Fa-* “*ther, and the Father in me* (f); and, *I and my* “*Father are one* (g); and by the Prophet *Malachi*,

(a) John i. 1, 2. (b) Ib. xv. 18. (c) Col. i. 15. (d) Heb. i. 3:
(e) John xiv. 9, 10. (f) Ib. ver. 10 11. (g) Ib. x. 30.

" *I am the Lord, I change not* (a) ? Tho' that
 " may be refered to the Father, yet is it fitly
 " applicable to the Son ; who is, as the Apostle
 " writes, *Jesus Christ the same Yesterday, and to*
 " *Day, and for ever* (b). When they had once
 " determined to war against *Christ*, they rejected
 " his Words, where he saith, *As the Father know-*
 " *eth me, even so know I the Father* (c). If the
 " Father knoweth the Son imperfectly, then the
 " Son knoweth the Father imperfectly ; but if
 " this be Impiety and Blasphemy to say, and
 " the Father knoweth the Son perfectly and ful-
 " ly ; then doth it follow, that even as the Fa-
 " ther knoweth his own Word, so the Word
 " knoweth his own Father, whose Word he is.
 " 'Twas our Saviour's Warning : *Take heed lest*
 " *any deceive you* (d). And Paul wrote, that *in*
 " *the latter Times some would fall from the true*
 " *Faith* (e), and give ear to Spirits of Error,
 " and Doctrines of Devils, opposing the Truth.
 " Now we hearing their Impieties with our Ears,
 " not without Cause have proclaimed these cut
 " off from the Catholic Church, and far from
 " the right Faith. And we have certified
 " you, that if such present themselves before
 " you, you give no heed to them ; for it behoves
 " us, who are Christians, to eschew all such, as
 " open their Mouths against *Christ*, and such as
 " are alienated in Mind from him, as Enemies
 " of God ; and that we bid not such *God-speed* (f),
 " lest we become Partakers of their Sins (g)."

Thus did this Bishop and Synod endeavour to crush *Arianism* in its Birth. But the Author

(a) Mal. iii. 6. (b) Heb. xiii. 8. (c) John x. 15. (d) Mat. xxiv. 4. (e) 1 Tim. iv. 1. (f) 2. Epist. John. (g) Epist. of Alexand. vid. Soarat. L. I. c. 6.

of it, and his Followers, disguising their true Sentiments, and concealing the Poison of their corrupt Doctrine, got Interest in many, and by such Means spread their Leaven, and occasion'd great Troubles in the Church, of which the Bishop in another *Letter* before that now mention'd made great Complaint. In it he likewise laid open their Heresy; asserted the Deity of *Christ*, that as the Word he subsisted from Eternity, and is equal with the Father, being of the same Nature; and confirm'd all by convincing Proofs from Scripture. And after opening other Parts of the *Creed*, of the Incarnation, of *Christ* and the Resurrection, and about the *Holy Spirit*, &c. he adds, " This is the Doctrine of the " Apostolic Church," for which he said he was ready to die; and that *Arians*, &c. were cast out, because they taught another Doctrine; and exhorts his Fellow Bishops to avoid them, and join their Help for repressing of this Heresy. This is related by *Theodoret* in his *History*, lib. i. cap. 4. But all not availing, the Cause, as hath been signified, was brought to the Council of Nice, and there, after full Examination and Discussion, the Proceedings of *Alexander* and his Council were approved, their Sentence confirmed, and the Faith of the *Holy Trinity* cleared and settled according to the Sacred Scriptures, especially in relation to the Deity of *Christ* (as was said) his Eternity, and Oneness in Substance with the Father.

BOTH *Eusebius* and *Constantine* himself witness to the Character and just Proceedings of this Council. " It was composed (a), saith

(a) *Vita Constant.* L. III. cap. 7, 8, 9.

" *Eusebius*,

“ *Eusebius*, of the chiefest Learned Men of
“ several Nations, some famous for Wisdom of
“ Speech, some for Gravity of Life, and some
“ for both; some venerable for their Age and
“ Experience, others for their Ingenuity and
“ Wit.” He compares it to “ a Spiritual
“ Garland composed of the choicest Flowers.”
Sabinus the *Macedonian* attests the just Character
of this *Eusebius* for Learning and Fidelity; tho'
so inconsistent is he, as at the same Time to
contradict his Testimony, even in these Things
that he so well knew, and of which he was so
much a better Judge and Witness than *Sabinus*,
being himself one of the Greatest Men in the
Council. *Constantine* also, by whom the Council
was called, and who was present, and in a sort
we may say moderated in it, or at least super-
vised the Conduct of it, in his Letter (a) to the
Church of *Alexandria* signifies that “ He with
“ the Council endeavoured that the Truth in
“ Controversy might be throughly tried out:
“ that all Things were narrowly sifted. How
“ great and horrible Blasphemies, *saith he*, have
“ some uttered against our Great Saviour, a-
“ gainst our Hope and Life! When more than
“ three hundred Bishops, Men of great Fame
“ for Modesty and good Understanding, had
“ confirmed one and the same Faith, found true
“ by the Truth itself, the Testimony of the
“ Holy Scriptures searched into for that Purpose,
“ *Arins* was found to have fallen from the same,
“ and to have sowed among you first, and then
“ among us, this poisoned Error of Perdition.

(a) *Sicrat. Eccl. Hist. L. I. cap. 9.*

“ Where-

“ Wherefore let us embrace the Doctrine that
“ God hath deliver’d to us: let none stagger,
“ none delay; but all jointly with willing Minds
“ return to the most perfect Way of Truth.” We
may conclude what concerns this *Nicene Creed*
and Council with the Words of Bishop *Bull*.

“ IN this Synod, *sais he*, the Business
“ was of a chief Head of the Christian Reli-
“ gion, *viz.* the Divinity of the Person of
“ *Jesus Christ* our Saviour; whether he be to
“ be worshiped as true God, or to be brought
“ down into the Order and Rank of Creatures,
“ and of Things subject to the true God. If
“ in this Question of greatest Moment we con-
“ ceit that all the Governours of the Church
“ have been utterly mistaken, and instilled their
“ Errour into the Christian People; how will the
“ Faithfulness of our Lord *Christ* appear, who
“ promised he would be with the Apostles, and
“ with their Successors to the End of the World?
“ As often as I weigh these Things with my
“ self, so often almost do I, not without Indig-
“ nation and Horror, think therewith of their
“ monstrous Folly, or rather impious Madnes,
“ who have not feared openly to rave against
“ those venerable Fathers, as those who have
“ maliciously, or to be sure out of Ignorance,
“ and rashly, depraved the Catholic Doctrine of
“ the Person of *Jesus Christ* delivered by the
“ Apostles, and preserved in the Church thro’
“ the three first Ages, and obtruded a new Faith
“ upon the Christian World.— Suppose they
“ had been weak and unlearned, as *Sabinus the*
“ *Macedonian* without Ground suggested; yet
“ were they for the most part Men of Piety. It
“ is incredible that so many holy and good Men,
“ coming

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“ coming together from all Parts of the Christi-
“ an World, who, whatever Unskilfulness other-
“ wise they labour'd under, yet could not be ig-
“ norant of this Elementary Doctrine of the Sa-
“ cred Trinity, that used to be delivered to the
“ Catechumens, or what themselves had learned
“ of that matter from their Ancestors; that they
“ could wickedly conspire together to this pur-
“ pose, to innovate the receiv'd Faith of the
“ Church in a chief Article of Christianity.

The CONSTANTINOPOLITAN C R E E D

*Second General
Council of 150
Bishops at Con-
stantinople, a-
gainst Macedo-
nius, Anno 381.*

little differs from that of *Nice*, and is sometimes called by the same Name. Some expiatory Enlargement it hath, chiefly in what concerns the *Holy Spirit*, in opposition to *Macedonius*, who denied his Deity, as *Arius* had that of the *Son* (a). Here in this Council the *Nicene Creed* was recited and approved, and the Clause concerning the *Spirit* enlarged thus:

“ And in the *Holy Spirit*, the Lord and Giver
“ of Life, who proceedeth from the *Father*, who
“ together with the *Father* and the *Son* is wor-
“ shiped and glorify'd; who spake by the Pro-
“ phets”. The Words [and the Son] were af-
terwards added to those [who proceedeth from
the Father] and this hath been long owned by
the Churches.

(a) *Socrat. Hist. I.*, v. c. 8.

The EPHESINE COUNCIL

*Third General
Council of 200
Bishops at Ephesus,
against Nestorius,
Anno 431.*

made no new C R E E D, but on all Hands professed to cleave to the Nicene, and censured such as should frame any other ; only they enlarged upon the Doctrine of the *Incarnation*, according to the Sense of Cyril's Second Letter to *Nestorius*, which they approved. It was to this effect, *viz.* "That the " Son of God was made Man, and born of a " Virgin, yet without Change of the Natures, " either of the Flesh into the Godhead, or of the " Divine Nature into the Manhood, without any " Alteration or Mixture ; yet so, as the Word being united hypostatically (*a*) with the Manhood, " makes but one Christ, that we may not divide " the two Natures, nor look on them as united " merely by an Union of Dignity, Authority, or " Affection, &c.

The CHALCEDON CREED was

*Fourth General
Council of 630
Bishops at Chal-
cedon, against
Eutyches, Ann.
451.*

likewise the same with that of Nice, which with the *Constantinopolitan Confession*, and *Declaration* of the Council of *Ephesus*, and Pope *Leō's Letter* to this *Chalcedon Council*, were read and approved.

In *Leō's Letter* 'tis observable, he exhorted them " to judge and determine " of all Doctrines of Faith by the Rule of the " Holy Scriptures," (*b*) as accordingly they professed to do. In opposition to the Heresy of *Eutyches*, they thus explain'd the Article concerning *Christ* : " (*c*) We believe in one Lord *Jesus Christ*, the Son

(*a*) *Juxta Subsistentiam unitum*
(*b*) *Hist. Migdeb. Cent. V. c. 8.*
(*c*) *Lia. Chalced. Synod. Confess. 5.*

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" of God; perfect God and perfect Man, consubstantial with the Father as to his Divinity, " and with Man as to his Humanity; in whom " there are two Natures united without Change, " Division, or Separation, so that the Properties " of the two Natures are in, and agree to, one " and the same Person, who is not divided into " two, but is one and the same *Jesus Christ*, as is " said in the *Nicene Creed*." After reading this all cried out: " This is the Faith of all the Fathers, " this is the Faith of the Apostles, we all thus believe, and this let us all follow. (a)" Having mention'd a *Letter* of *Leo* to this *Council*, let us take Notice of some other Passages in his *Letters* to the present Purpose. (b) *Letter 93*: He rejoiceth that they had confirmed by their Judgment the Doctrines that he had taught agreeably with the Catholic Faith; they did not then go by the Authority of any but their own Judgment, guided by the Scriptures. *Letter 134*: He demonstrates that it was necessary for the Reconciliation of Man to God, that *Jesus Christ* should be God and Man, and that the divine and human Nature should be united in one Person; and proves by many Scriptures, that these two Natures are really and truly in *Jesus Christ*; and shews the same from the Fathers. Thus of the *General Councils*. Some *Creeds* also drawn up by particular Persons are mentioned, *viz.*

(a) *Du Pin* takes notice, there were but 350 Bishops named in the *Acts* of this Council; therefore tho' *Lev's* 77th Letter saith about 600, by it, after the manner of the *Latins*, may be meant only a great Number. Others judge that the *Metropolitans* reck'nd the Bishops that were under them tho' absent, and so the Number might be raised to that of 600. And seeing no new Faith was profess'd, but the same v high those who were Absent held, the *Metropolitans* might have their Leave to put their Names to it. (b) *Ibid. Cent. V. of Leo.* p. 99.

IRENÆUS's C R E E D. "The
" Church, *sais he*, planted thro' the whole
" World, even to the Ends of the Earth, hath
" from the Apostles, and their Disciples, received
" this Faith, which is, In one God, the Father
" Almighty, who made the Heaven, and the
" Earth, the Sea, and all that is in them : and
" in one Jesus Christ, the Son of God, who was
" incarnate for our Salvation : and in the Holy
" Spirit, who by the Prophets preached the
" Appointments of God, &c. (a)"

TERTULLIAN's C R E E D. "The
" Rule of Faith, *sais he*, is this: We believe
" there is one only God, who is no other than he
" that is the Creator of the World, who produ-

(a) This being an *Ante-Nicene* Father, see how he understood his own Creed, by Passages cited from his Works in Bp. Bull's *Defensio fid. Nicene*, edit. 4to. p. 41, 126, 215. and Dr. Hancock's *Arianism not prim. Christ.* p. 27, &c. The Doctor cites these Words of Irenæus: " Nor
" art thou uncreated, O Man, nor didst thou always coexist with God,
" as his proper Word did. *Lib. ii. c. 4.* The immense Father is measured by
" the Son, for the Measure of the Father is the Son, because he compre-
" hends him. *Lib. iv. c. 8.* It was meet that the Mediator between God and
" Man should by his dwelling with both reconcile them. *Lib. iii. c. 20.*
" The Son of God, who is God, shall come. *ib. c. 23.*" He proves from
" his remitting Sins that he is truly God. *Lib. v. c. 17.*" Speaking of the
" Valentinians he saith: " They were irreligious not on'y toward God the
" Creator, but toward Christ, and the Holy Spirit. *Lib. ii. c. 31.*" He ap-
plies to Christ. *Rom. 9. 5* in the Sense of the *Trinitarians*; *Who is over all,*
" *God blessed for ever. Lib. iii. c. 18.*" He calls him "the most mighty God, *Lib.*
" *iii. c. 22.*" Saith, " Twas he that appeared to Moses in the Bush, who is
" called the God of Abraham, and the *ō̄v, I. am. Lib. iv. c. 11.*" He saith,
" He receives every Way this Testimony, that he is truly Man and truly
" God, from the Father, from the Spirit, from the Angels, &c. *Lib. iv. c.*
" *14.* His Word and Wisdom, his Son and Spirit were always with
" him, to whom he spake, laying, *Let us make Men. Io. c. 37.*" He
" proves his Eternity thon *Prov. 8. 23. Ib.* He saith, " Neither the
" Lord, nor the Holy Spirit, nor the Apostles, did definitively and abso-
" lutely call any one God, unless he were very God; and that
" when the Scriptures name those Gods, that are not Gods, it is done in
" such a Manner, or to such Persons, as we may easily see they do not in-
" tend God by Essence and Nature, but by Designation and Appoint-
" ment, or Opinion, or some such Thing. *Lib. iii. c. 6.*"

“ ced all things out of nothing by his Word ;
 “ first of all sent forth that Word, called his Son,
 “ who in the Name of God was many ways
 “ seen by the Patriarchs, and always heard in
 “ the Prophets ; at last came down by the Spirit
 “ of God the Father, and by his Power upon the
 “ Virgin Mary was made Flesh in her Womb, and
 “ of her was born Man, and is *Jesus Christ*, who
 “ sent his Powerful Agent, the *Holy Spirit*, to work
 “ in those that believe, &c.” (a)

THIS Tertullian gives as the Faith of the Church, in his Book of *Prescriptions against Heretics*, and asserts the Agreement thereof with that of the Apostles, and that it is the common Doctrine of the Churches in *Europe, Asia, and Africa*. “ We, sais he, have the Apostles for our Teachers.”

A T H A N A S I U S's C R E E D.
 The Catholic Faith is this : “ That we Worship
 “ one God in Trinity, and Trinity in Unity,

(a) This likewise being an *Ante-Nicene Father*, see his Sense in *Bp. Bull's Def. fid. Nicen.* p. 14, 150, 397. And in Dr. Hancocks's *Arianism not the prim. Christianity*, see these Passages, p. 61. &c. “ We have learn'd, sais he, that he [i. e. Christ] was begotten of God, and is therefore called the Son of God, and God, from their being of one Substance, *ex unitate substantiae Apoleget. cap. 21.* And *De orat. cap. 2.* When we say : *Our Father &c.* we call him God, and the Son is invoked in the Father ; for, saith he, *I and my Father are One.* We invoke only the Deity. *De carne Christi cap. 3. against Marcion.* Thou canst not say if he has been born, and truly put on Man, he would have ceased to be God, loosing what he was, while he assumed what he was not ; for there is no Danger of Alteration in God. *Cap. 6.* The Possession of both Substances shew'd him both Man and God — with equal Verity of both Natures. *De Resur. Carn. cap. 6. Being in the Form of God, he thought it no Recking [pariari Deo] to be equal with God.*” So he understood *Phil. 2. 6.* And so *Cont. Marc. l. 5. cap. 10.* and against *Praxeas the Sabellian.* “ The Devil endeavours sometimes to shake the Faith by defending it. i. e. by denying the Distinction of the Persons, of the Father, Son, and Holy Ghost, in the unity of the same Infinite, Incomprehensible Essence. Cap. 2. The Divine Nature suffers no Division in the Son and Holy Ghost. — The Three Persons in the Trinity are of one Substance, of one State, and of one Power, because one God.”

" neither confounding the Persons, nor dividing
" the Substance ; for there is one Person of the
" Father, another of the Son, and another of the
" Holy Ghost ; but the Godhead of the Father, of
" the Son, and of the Holy Ghost is all one, the
" Glory equal, the Majesty coeternal. Such
" as the Father is, such is the Son, and such is
" the Holy Ghost. The Father uncreate, the Son
" uncreate, and the Holy Ghost uncreate ; the
" the Father incomprehensible, the Son incom-
" prehensible, and the Holy Ghost incomprehen-
" sible ; the Father eternal, the Son eternal
" and the Holy Ghost eternal ; and yet they are
" not three eternals, but one eternal ; as also
" there are not three incomprehensible, nor three
" uncreated, but one uncreated, and one incom-
" prehensible : So likewise the Father is almighty,
" the Son almighty, and the Holy Ghost al-
" mighty ; and yet they are not three almighty's,
" but one almighty. So the Father is God,
" the Son is God, and the Holy Ghost is God ;
" and yet they are not three Gods, but one
" God. So likewise the Father is Lord, the
" Son Lord, and the Holy Ghost Lord ; and
" yet not three Lords, but one Lord. For like
" as we are compelled by the Christian Verity
" to acknowledge every Person by himself to be
" God, and Lord ; so are we forbidden by the
" Catholic Religion to say there be three Gods,
" or three Lords. The Father is made of none,
" neither created, nor begotten ; the Son is of
" the Father alone, not made, nor created, but
" begotten ; the Holy Ghost is of the Father
" and of the Son, neither made, nor created,
" nor begotten, but proceeding. So there is one
" Father, not three Fathers ; one Son, not three
" Sons ;

" Sons ; one Holy Ghost, not three Holy Ghosts.
 " And in this Trinity none is afore or after
 " another; none is greater or less than another ;
 " but the whole three Persons are coeternal
 " together, and coequal. So that in all things,
 " as is aforesaid, the Unity in Trinity, and
 " the Trinity in Unity is to be worshiped --- Fur-
 " thermore the right Faith is, that we believe
 " and confess that our Lord *Jesus Christ*, the
 " Son of God, is God and Man : God of the
 " Substance of the Father, begotten before the
 " Worlds ; and Man of the Substance of his
 " Mother, born in the World : perfect God
 " and perfect Man, of a reasonable Soul, and
 " and human Flesh; subsisting equal to the Fa-
 " ther as touching his Godhead, and inferior to
 " the Father as touching his Manhood : who
 " altho' he be God and Man, yet he is not
 " two, but one Christ---This is the Catholic
 " Faith."

THIS *Creed*, by whomsoever framed, hath
 been long received in the Church, and look'd on
 as agreeable to the Scriptures, and an excellent
 Explication of the Christian Faith. *Constantino-
 ple, Rome, and the Reformed Churches have
 owned it.* *Cazonovius* in his *First Epist. to Calvin*
 adds the Churches of *Servia, Bulgaria, Russia and
 Muscovy*, as those who also approved it. Our pious
 and excellent Mr. *Baxter*, in his *Method of Theol.*
 p. 123. speaks thus of it : " In a Word the
 " *damnable Sentences excepted, or modestly ex-
 " pounded (a), I embrace the Creed commonly*

(a) Such a modest Explication of the Damnable Clauses see in Dr. *Wyllis's Explic. and Vindic. of the Athanasian Creed*, in his *Third Letter of the Trinity.*

“ called *Athanasius’s*, as the best Explication of “ the Trinity.” And in Vol. II. of his Works, p. 132. *Of the Reas. of the Chr. Rel.* sais he: “ I “ unfeignedly account the Doctrine of the Tri- “ nity, the Sum and Kernel of the Christian Re- “ ligion, as expressed in our Baptism, and *Athana-* “ *sus’s Creed*, the best Explication of it that ever “ I read.

To the *Helvetic Confession* is prefix’d the *Imperial Edict* by *Gratian, Valentinian, and Theodosius*, out of the *Code of Justinian, and Tripart. Hist. l. 9. c. 7.* describing “ who are to be accounted Ca- “ tholics, who Heretics.

— “ We would have all People under our “ Government, say they, live in that Religion “ which was delivered by St. Peter, and from him “ taught to this time, and which it is known “ Pope *Damasus*, and Peter Bishop of *Alexandria*, “ a Man of Apostolic Sanctity, do follow, viz. “ That we should believe according to the Doc- “ trine of the Apostles and Evangelists, one God- “ head of the Father, and of the Son, and of the “ Holy Ghost, of equal Majesty, and in an holy “ Trinity. We would have the Name of Ca- “ tholic Christians comprehend those who fol- “ low this Rule, but that others bear the Brand “ of Heresy, &c.

WHAT the Faith and Doctrine of the above mentioned *Damasus* was, appears by his *Creed*; which is this.

“ We believe in one God, the Father Almighty; “ and in one Jesus Christ our Lord, the Son of God; “ and in the Holy Spirit. We worship and con- “ fess God, not three Gods, but Father, Son “ and Spirit, one God; not so one as if solitary; “ nor as if the same were Father to himself, and
him..

“ himself the Son ; but that he is the Father who
“ hath begotten, and he is the Son who is begot-
“ ten ; but that the Holy Spirit is neither begot-
“ ten, nor *the unbegotten*, not created, nor made,
“ but proceeding from the Father and the Son,
“ coeternal, coequal, and Cooperator with
“ the Father and the Son : because it is writ-
“ ten, *By the word of the Lord the Heavens were*
“ *established*, i. e. by the Son of God, and their
“ *Virtue by the Breath of his Mouth*. And else-
“ where: *Send forth thy Spirit, and they shall be*
“ *Created, and thou shalt renew the Face of the Earth*.
“ Therefore in the Name of the Father, and of
“ the Son, and of the holy Spirit, we confess
“ one God, which is a name of Power; not Pro-
“ perty; the Name proper to the Father is Fa-
“ ther, and the Name proper to the Son is Son,
“ and the Name proper to the Holy Spirit is Holy
“ Spirit. In this Trinity we worship one God,
“ because he who is of the one Father is of one
“ Nature with the Father, of one Substance, and
“ of one Power. The Father begat the Son not
“ by his Will, nor by Necessity, but by Nature.
“ The Son in the last Times came down from
“ the Father to save us, and to fulfill the Scrip-
“ tures, who never ceas'd to be with the Father.
“ He was conceived by the holy Ghost, and
“ born of a Virgin, took Flesh, and Spirit, and
“ Sense, i. e. perfect Man : lost not what he was,
“ but began to be what he was not ; so yet that
“ he was perfect in his own Nature, and truly in
“ ours. For he who was God, was born Man ;
“ and he who was born Man, works as God ;
“ and he who works as God, dies as Man ; and
“ he who dies as Man, riseth as God, who
“ having overcome the power of Death, with
“ that

“ that Flesh wherein he was born, and suffered,
“ and died, and rose, ascended unto the Father,
“ and sitteth at his right Hand in Glory, which
“ he always had, and hath. By his Death and
“ Blood we believe that we are cleansed, and
“ that we shall be raised by him at the last Day
“ in this Flesh wherein we now live ; and expect
“ that we shall receive the Reward of good Works,
“ or suffer eternal Punishment for our Sins.
“ Read these things, believe them, retain them,
“ bring thy Soul to this Faith, and thou shalt
“ have Life, and a Reward from Christ.”

WHETHER this was the Work of *Damasus*, whose Name it bears, is doubted, the Writing attributed to *Jerom*, whence it is cited, being judged none of his. *Du Pin* thinks this to be a Confession of Faith taken partly from *Gregory of Baetica*, who lived about the time of *Damasus*, viz. toward the End of the iv. Century, but that it was brought into the Form it now hath long after; because the Holy Ghost proceeding both from the Father and the Son was not in so antient Creeds. (a) The *Helvetians*, who have this *Creed* at the End of their *Confession*, say : “ Peter, Bishop of *Alexandria*, taught and believed the same as *Damasus* and *Athanasius*, as is gathered from *Tripart. Hist.* lib. vii. cap. 37. & lib. viii. cap. 14. And seeing we are all of this Faith and Religion, we hope, say they, we shall be reckoned by all not Heretics, but Catholic Christians.

We now proceed to the

REFORM'D CONFESSIONS.

The HELVITIC CONFESSION being of the earliest Date, is placed first in this Collection. It was drawn up in a more concise Form by *Bullin-*

(a) His account of *Jerom*, *Ecclesiastical Hist. Cent.* v. p. 102.

ger, *Myconius*, and *Grinæus*; and in an Assembly of the reformed Cities of *Helvetia*, held at *Araw*, it was signified that that *Confession* was receiv'd by all the *Helvetic Churches*. Thence it was sent to *Wittemberg* by *Capito* and *Bucer*, and well liked by the Divines there. It was also approved in some Assemblies of most illustrious Persons, and Protestant States. But seeing that *Confession* was short, for weighty Reasons it was inlarged, *Ann. 1566.* To which those of *Zuric*, and *Bern*, *Schaffhausen*, *St. Gall*, the *Grifons*, *Mulhausen*, and those of *Biel*, and *Geneva* did subscribe; and all the Churches of *England*, *Scotland*, and *France*, with the *Belgic Churches*, as also many in *Poland*, *Hungary*, and *Germany* approved the same. What it contains in reference to this Article of the *Trinity* is as follows.

Cap. III. Of God, his Unity, and Trinity.

" We believe and teach that *God is one* in
 " Essence or Nature, self-subsisting, independent,
 " invisible, incorporeal, immense, eternal, Cre-
 " ator of all things, &c. --- But we abominate
 " a Plurality of Gods, because it is expressly writ-
 " ten; *The Lord thy God is one*, Deut. vi. 4. *Besides*
 " *me there is no God*, Is. xlvi. 8, 10. Is. xlv. 14, 21,
 " and xlvi. 9. Exod. xxxiv. 6.

" Nevertheless the same *one undivided God*,
 " we believe and teach, is in Persons, without
 " Separation or Confusion, distinct *Father*, *Son*,
 " and *Holy Spirit*, 1 John v. 7. So that the Father
 " from Eternity begat the Son, the Son by an
 " ineffable Generation is begotten, the Holy
 " Spirit proceeds from both, and that from Eter-
 " nity, and with both is to be worshiped. So
 " that indeed there are not three Gods, but three
 " Persons, consubstantial, coeternal, and coequal,
 " distinct as to Subsistencies, with a Precedency of
 " Order

“ Order, but with no Inequality : for as to Nature or Essence they are so conjunct, that they are one God; and the divine Essence is common to Father, Son, and Holy Spirit. The Scripture hath delivered to us a manifest Distinction of Persons, *Luke* i. 35. *Matth.* iii. 16, 17. *Luke* iii. 22. *John* i. 32. *Matth.* xxviii. 19. *John* xiv. 26. *John* xv. 26.

“ Briefly we receive the Apostles *Creed*, which delivers to us the true Faith. Therefore we condemn Jews, *Mahometans*, and all that blaspheme this holy, and to be adored *Trinity*. We condemn likewise all Heresies and Heretics, who teach that the Son and Holy Spirit are God in Name, and Title only, and created, and serving, or bearing Office to another in the *Trinity*; or, that there is in it any thing unequal, greater or less, corporeal or in bodily Shape, different in Disposition or Will, or confused, or solitary : as if the Son and Holy Spirit were Affections and Properties of one God the Father, as the *Monarchists* thought, *Novatius*, *Praxeas*, the *Patriconians*, *Sabellius*, *Samosatenus*, *Aetius*, *Macedonius*, the *Anthropomorphites*, *Arius*, &c.

Cap. xi. Of Jesus Christ, true God & Man, &c.

“ We believe that he [viz. *Christ*] was begotten, not only when he took Flesh of the Virgin Mary, nor only before the Foundation of the World was laid ; but indeed ineffably of the Father from all Eternity. *His goings forth have been from of old, from Everlasting*, Micah v. 21. And John in his *Gospel* sais : *In the beginning was the Word, and the Word was with God, and the*

“ *Word was God*, John i. 1. Therefore the Son,
“ as to his divinity, is coequal and consubstantial
“ with the Father, *Phil. ii. 6.* the true God,
“ not in name only, or by Adoption, or any
“ authorising Grant; but by Substance and Na-
“ ture, as *John* faith again: *This is the true God,*
“ *and eternal Life.* And *Paul* also faith: *He*
“ *appointed the Son Heir of all things, by whom also*
“ *he made the Worlds: who being the brightness of*
“ *his Glory, and the express Image of his Person, and*
“ *upholding all things by the Word of his Power, &c.*
“ *Hebr. i. 2, 3.* In the *Gospel* our Lord pray'd:
“ *Glorify thou me with thine own self, with the*
“ *Glory that I had with thee before the World was,*
“ *John xvii. 5.* And we are told, *the Jews sought*
“ *to kill Jesus, because he said God was his Father,*
“ *making himself equal with God, John i. 8.* We
“ detest therefore the impious Notions of *Arius,*
“ and of all his Followers against the Son of
“ *God.*”

“ *I N* one and the same *Jesus Christ*, our Lord,
“ we acknowledge two Natures, the divine and
“ humane; and we say these are so conjoined or
“ united, that they are not swallowed up, con-
“ founded, or mixt; but the Properties of the
“ Natures preserved rather, and continuing.
“ They are united or conjoined in one Person:
“ so may we worship one *Christ* the Lord, not
“ two, one that is true God and Man; as to
“ his divine Nature consubstantial with the
“ Father, and as to his humane in all things like
“ unto us, Sin only excepted:---Whatever hath
“ been defined out of the Holy Scriptures of the
“ Mystery of our Lord's Incarnation, and is
“ contained in the *Creeds* of the four first and
“ best *Councils*, of *Nice, Constantinople, Ephesus,*
“ and

“ and Chalcedon, together with that of Athanasius, and the like, we sincerely believe and profess, condemning the contrary. And thus do we keep the Christian, Orthodox, and Catholic Faith pure, and intire; knowing that in the *Creeds* aforesaid nothing is contained, which agrees not with the Word of God, and makes altogether for the right Explication of the Faith.” And thus far of this *Confession*, which is subscribed by all the Ministers of the Churches of Christ in *Helvetia*. (a)

T H E C O N F E S S I O N of Faith of the FRENCH CHURCHES, exhibited to Charles ix. *Ann. 1561*, turned into Latin, *Ann. 1566*.

i. Parag. “ We believe and acknowledge one only God, who is one only simple, and spiritual Essence, eternal, invisible, immutable, infinite, incomprehensible, &c. *Deut. iv. 35, 39.* and *ch. vi. 4. 1 Cor. viii. 4, 6. Gen. vi. 1. John iv. 24. Exod. iii. 15, 16. Rom. i. 20.*

v. Parag. AFTER owning the Authority of the Scriptures: “ Wherefore, they say, we for this reason also approve the Apostles, *Nicene*,

(a) Those of *Zuric*, *Glaris*, *Basil*, *Schaffhausen*, *Appenzell*, *St. Gall*, *Cuire* of the *Grisons*; and among the Confederates in the Churches professing the Gospel on this Side and beyond the *Alpes*, those of *Mulhusen*, and of *Biel*; with whom the Ministers of the Church at *Geneva*, and *Newburg*, &c. join'd themselves; and the Ministers of the *Polish* Church in the Dukedom of *Zihm* and *Ossieciein* consented to it, when it was published; also the Ministers of the *Scotch* Churches, who in a *Letter to Theodore Beza*, dated *Sept. 1566*. among other Things say: “ All we who were present in this Assembly have subscribed and sealed it, with the Publick Seal of this University.” And at *Debreczin* in *Hungary*, *An. 1567.* was printed a *Confession* with some Article dedicated to *John II. King of Hungary*, in which are these Words: “ All the Ministers of the Church on this Side and beyond the *Theiss*, who are met in the Synod at *Debreczin*, the 24 of Feb. 1567. among other Confessions have receivd and subscribed the *Helvetic Confession*, publish'd *An. 1566*, to which the Ministers of the Church of *Geneva*, and others have subscribed. See Pref. to the *Helv. Confession*.

“ and

" and *Athanasian Creeds*, because they are agreeable to that written Word of God."

vi. *Parag.* " *T H I S* holy Scripture teacheth us, that in that singular and simple divine Essence there subsist three Persons, *Father, Son, and Holy Spirit*; the Father the first in Order, the Cause, and Original of all things; the Son his Wisdom, and eternal Word; the Holy Spirit his Virtue, Power, and Efficacy: the Son begotten of the Father from Eternity, the Holy Spirit from Eternity proceeding from the Father and the Son. Which three Persons are not confounded, but distinct; yet not separate, but coessential, coeternal, and coequal. *Deut.*

" iv. 14. *Matth.* xxviii. 19. *I John* v. 7. *John* i. 1. and *ch. xvii.* 5, 10. Lastly in this Mystery we approve what those *four* ancient *Councils* have determined; and we detest all Sects condemned out of the Word of God, by those antient, holy Doctors, as by *Athanasius, Hilary, Cyril, Ambrose, &c.*"

vii. *Parag.* " *W E* believe that God, three Persons cooperating by incomprehensible Power, Wisdom, and Goodness, made all things."

xiv. *Parag.* " We believe that *Jesus Christ*, the Wisdom, and the eternal Son of the Father, assumed our Nature; so that he is one Person, God and Man. Man (we say) passible both in body and soul, and in all things like unto us, Sin only excepted. And therefore all those Heresies whereby the Churches of old were disturbed, we detest as contrary to that Truth, and particularly the heliish Opinions of *Servetus*, attributing to our Lord *Jesus Christ* an imaginary Deity; as who, he said, was the Idea and Exemplar of all things, and whom " he

" he called a personated or figurative Son of God,
" framing him a Body made out of three uncre-
" ated Elements, and therefore mingling and
" destroying both natures. *John i. 14. Phil. ii. 6.*
" *Hebr. ii. 17. and iv. 15. Acts xiii. 25. Rom. i.*
" *3. and viii. 3. and ix. 5. 2 Cor. v. 21. Phil. ii.*
" *7. Mark i. 8. Luke i. 35.*

xv. *Parag.* " We believe that in one and the
" same Person, which is *Jesus Christ*, those two
" Natures are truly and inseparably so conjoined,
" that they are united, each of those natures
" nevertheless remaining in its own distinct Pro-
" priety. So that as in that Conjunction the Di-
" vine Nature of the Word retaining its own
" Properties, remain'd uncreated, infinite, and
" filling all things; so also the humane Nature
" remain'd, and shall remain to eternity, finite,
" having its own natural Form, Dimension, and
" Property: for neither his Resurrection, nor
" Glorification, nor Exaltation to the right Hand
" of the Father, took from him the Truth of his
" humane Nature. Therefore we so consider *Christ*
" in his Deity, that we rob him not of his
" Humanity." (a)

(a) See the general Account of the *Confessions*, set before the *Helvetic Confession*. " This French *Confession* was framed in a National Synod at Paris, An. 1559. presented by Beza, in the Name of the Churches of France, to King Charles IX in the Conference held at Poffaw, An. 1561. It was confirm'd in a National Synod at Rochel, An. 1571. and after it had been openly read, was with their own Hands subscribed by the Queen of Navarre and her Son (afterwards King of France, by the Name of Henry IV.) also by Henry Prince of Conde, Lewis Count of Nassau, Gasper Colini of Castile, Admiral of France; and, in the Name of the French Churches, by the Pastors and Elders, who out of all the Provinces of France were sent to that National Synod. How great an Assembly, adorn'd with memorable Piety, and the brightest Gifts, and excelling in all kinds of Virtues!

The ENGLISH CONFESSION, first as set forth in Bp. Jewel's *Apology for the Church of England*, printed Ann. 1562, with the allowance and Authority of the Queen, and advice of the Bps and others; but drawn up, and written as a public Confession of the Catholic and Christian Faith of all *English* Men. In which is shewn our consent with the *German, Helvetian, French, Scotch, Genevian*, and other Reformed Churches, as Dr. Humphery tell us, in his *Life of Bp. Jewel*, p. 177. A Work so valued, that being writ first in *Latin*, it hath been translated into the *German, French, Italian, Spanish, and Greek* Languages. It was design'd to be joined to the *Articles*, and put into all Collegiate and Cathedral Churches, and recommended to private Houses. The *Confession* in this point is as follows.

" We believe that there is *one* certain divine
 " Nature, and Power, which we call *God*; and
 " that it is distinguished into three Persons, who
 " are equal, into *Father, Son, and Holy Spirit*; all
 " of the same Power, of the same Majesty, of
 " the same Divinity, of the same Substance. And
 " tho' these three Persons are so distinct, that
 " neither the Father is the Son; nor the Son the
 " Holy Spirit, nor the Father; yet we believe that
 " there is but one God, and that the same one
 " God created Heaven and Earth, and all things
 " contained within the Compass of Heaven.

" We believe that *Jesus Christ*, the only Son of
 " the eternal Father, ---- took Flesh, and the
 " whole human Nature.

" We believe the *Holy Spirit*, which is the
 " third Person in the *Sacred Trinity*, is that true
 " God, not made, not created, not begotten;
 " but in a manner not known to Mortals, and
 " ineffable,

" ineffable, proceeding from the Father and the
" Son."

ON Occasion of *Harding's* Cavils the Bp. brings many Passages of the Fathers, which from the Scriptures confirm the Deity of *Christ*, and the *Holy Spirit*. As *Origen* (a): " 'Tis not as " Man that *Christ* is where ever two or three " are met together in his Name, nor as Man " that he is with us always to the end of the " World; but that divine Power, or Nature that " was in *Christ*." So *Fulgentius* (b): " When " *Christ* is said to be absent from us, as in the " Form of a Servant, as to his Humanity; and " with us, as in the Form of God, i. e. as to his " Deity." *Harding* excepts against such an Exposition, but *Jewel* confirms it by that of *Leo*. " What is it to be in the Form of God? *Ansf.* To " be in the Nature of God (c). The Form of " God is the Nature of God, *Chrysostom* (d). Therefore, saith *Jewel*, when *Fulgentius* saith the " Form of God, he means thereby the Substance, " the Nature, and the Divinity of God; as when " he saith the Form of a Servant, he means the " Nature, or Substance, the Truth and Perfection " of the Manhood. The Drift of his Discourse " is, That *Christ* being both God and Man, by " the Nature and Substance of his Godhead " is every where; but by the Nature and Sub- " stance of his Manhood, and Truth of his " Body, is only in one place according to his " Humanity. Saith the same *Fulgentius*: *Christ* " was locally on Earth, according to his Deity " he filled both Heaven and Earth; the Man- " hood of *Christ* is contained in place, the God-

(a) In Matt Tract. 33. (b) Ad Thrasymundum Regem. (c) Epist 97. c. 3. (d) Ad Philipp. Homil. 6.

“ head of *Christ* is infinite and in all places (a).
 “ So *Vigilius* the Martyr : The Son of God ac-
 “ cording to his Manhood is departed from us,
 “ according to his Godhead is ever with us.
 “ He is in all places according to the Nature of
 “ his Godhead, and contained in one place ac-
 “ cording to the Nature of his Manhood. (b)
 “ And *Cyril* : According to the Flesh only he
 “ would go away; but by the Power of his God-
 “ head he is ever present. (c) And *Gregory* :
 “ The incarnate Word abides with us by the
 “ Godhead, departs as to the Manhood. (d)”
 Thus at once the Judgment of the Fathers and
 of this great Reformer is seen, as to the Deity
 of *Christ*.

AND for that of the *Holy Spirit*, what he
 faith is specially to be noted at this Juncture.
Harding faith : “ They [*the Papists*] acknowledge
 “ the Article true and Catholic, but there is not
 “ express Scripture for it,” say they. To which
Jewel opposes that of *Augustine* : “ The Holy
 “ Ghost is God, whence *Peter* when he had said
 “ to *Ananias*, Thou hast dared to lie against the
 “ *Holy Ghost*; presently tells what the *Holy*
 “ *Ghost* is, saying : *Thou hast not lied unto Men,*
 “ *but unto God.* (e)” And from the same *Austin* :
 “ *St. Paul* shews us that the *Holy Ghost* is God,
 “ and therefore is not a Creature ; refering, I
 “ suppose, to that of *Peter* in the *Act*s, (f)”
 And again : “ Lest any one should deny that
 “ the *Holy Ghost* is God, *Paul* presently adds :
 “ *Therefore glorify God in your Body, and in your*

(a) *Ad Regem Thrasym. lib. ii.* (b) *Lib. i. contra Eutych.* (c) *In Joan. lib. ix. c. 21.* (d) *Hom. 30. in die Pentecost.* (e) *Concr. Lit. Petil. l. iii. c. 48.* (f) *De morib. Eccl. Cath. lib. i. c. 16.*

" Spirit, which are God's, (a) *1 Cor. vi. 19, 20.*
" If God can't be God, unless allow'd by the
" Church of Rome, adds Jewel, then we are
" come again to what Tertullian writes : *Nisi ho-*
" *mini Deus placuerit, Deus non erit :* (b) If God
" don't please Men, he shan't be God. We be-
" lieve, says Jewel, that the Holy Ghost is very
" God, indeed not upon the Pope's, or his Clergy's
" Credit; but (as St. Austin faith) upon the
" special Warrant of the Word of God. (c)"
He concludes with that of Nazianzen : " Some-
" will say, 'tis not written that the Holy
" Ghost is God; but I'll bring abundance of
" Testimonies, whereby it will appear, that the
" Godhead of the Holy Ghost is plainly wit-
" nessed in the Holy Scriptures: unless a Man be
" very dull and utterly void of the Holy Ghost." (d)

Thus Bp. Jewel, speaking the Sense of the Church of England, and the other Reformed Churches, and making good the same from the Scriptures, and the Fathers.

It follows according as it passed in Convocation, and was subscribed by the Bishops and Clergy of both Provinces at London, Ann. 1562.

i. Artic. *Of Faith in the Holy Trinity.*

" There is but one living and true God, ever-
" lasting, without Body, Parts, or Passions, of
" infinite Power, Wisdom, and Goodness; the
" Maker and Preserver of all things, both visible
" and invisible; and in the Unity of this God-
" head there be three Persons, of one Substance,
" Power, and Eternity, the Father, the Son, and
" the Holy Ghost."

(a) *Aug. Epist. 174.* (b) *Tertull. in Apologetico.* (c) *Jewel's Def. of the Trin. in his Works.* p. 82. (d) *De Spiritu Sancto.*

II. Artic. Of the Word, or Son of God, which
was made very Man.

“ The Son, which is the *Word* of the Father,
“ begotten from Everlasting of the Father, the
“ very and eternal God, of one Substance with
“ the Father, took *Man's Nature* in the Womb
“ of the Blessed Virgin, of her Substance ; so
“ that two whole and perfect Natures, that is,
“ the Godhead and the Manhood, were joined
“ together in one Person, never to be divided ;
“ whereof is one *Christ*, very God and very Man,
“ &c.”

v. Artic. Of the *Holy Ghost*.

“ The *Holy Ghost*, proceeding from the Father
“ and the Son, is of one Substance, Majesty,
“ and Glory, with the Father and the Son, very
“ and eternal God.

VII. Artic. Of the three Creeds.

“ The Three Creeds, *Nice Creed*, *Athanasius*
“ Creed, and that which is commonly called the
“ *Apostles* Creed, ought throughly to be received
“ and believed ; for they may be proved by most
“ certain Warrants of *Holy Scripture*.”

The Articles thus in *English* being authentic,
and originally subscribed, we have chosen to
give them here, rather than a Translation of our
own from the *Latin*.

In other Matters consider'd in this Convocation there was Diversity of Opinions, and great Debates ; but in these Points full Agreement, and unanimous Consent. They had passed all along indeed from the very Beginning of the Reformation as undoubted Truths, grounded on the *Holy Scriptures*, and receiv'd by Christians in all Ages. (a) In Convocation *Ann. 1536.* Preachers

(a) *Bp. Burnet, Hist. Ref. Vol. I. p. 215.*

were

were to instruct the People in the Scriptures, and the three *Creeds* as agreeable to them, *viz.* the *Apostolic*, *Nicene*, and *Athanasian*, and Heresies contrary thereto were condemn'd (a). The Reformers rejoiced herein. It was the Doctrine set forth in *The necessary Erudition of a Christian Man*, Ann. 1540. (b) and in that elaborate Work, *The Reformation of the Ecclesiastic Laws*, begun in the Reign of K. Hen. VIII. resumed and finished just before the Death of Edw. VI. (c) A Work in which Cranmer had a great Hand; but which was done by thirty two Men of greatest Ability, Divines, and Civil and Common Lawyers. What relates to this Matter may be here set down.

Cap. II. What is to be believed concerning the Nature of God, and of the Blessed Trinity.

“ Let all the regenerate Sons of God by Jesus Christ, out of a pure Heart, a good Conscience, and Faith unfeigned, believe and confess, that there is one living and true God, eternal, and incorporeal, impassible, of immense Power, &c. and that in Unity of his divine Nature there are three Persons, of the same Essence and Eternity, Father, Son, and Holy Spirit: that the Father is of himself, not of any other, either begotten, or proceeding; and that the Son is begotten of the Father; and that the Holy Spirit does proceed from the Father and the Son. Not that there is any Diversity, or Inequality of Nature in that Distinction of Persons; but that as to the divine Substance or

(a) *Bp. Burnet, Hist. Ref.* Vol. I. p. 218. (b) *Ibid.* p. 286. (c) *Reform. Leg. Eccles. Lond.* 1640.

" Essence (as they speak) all among them are
" alike, and equal.

Cap. III. Of Christ, and the Mysteries of our Redemption.

LET it also be believed --- " That the Son,
" who is the Word of the Father, in the Womb
" of the blessed Virgin *Mary*, of the Substance
" of her Flesh, took humane Nature; so that
" two Natures, divine and humane, were en-
" tirely, and perfectly, and inseparably conjoin'd
" in a Unity of Person, of which is one *Christ*,
" true God and true Man, &c.

Cap. v. Of the Three Creeds.

" And because almost all Things which re-
" late to the Catholic Faith, both as to the
" *Blessed Trinity*, and as to the Mystery of our
" *Redemption*, are briefly contained in the
" *Three Creeds*, that of the *Apostles*, and of *Nice*,
" and of *Athanasius*; therefore Receive and Em-
" brace those three Creeds, as a certain Com-
" pendium of our Faith; because they can
" easily be proved by most strong Testimonies
" of the divine and canonical Scriptures.

Under the next Title, *Of Heresies*.

Cap. v. Of the two Natures of Christ.

" There are divers pernicious Errors about
" the twofold Nature of *Christ*; of these some
" are of the Sect of the *Arians*, who make *Christ*
" so to be Man, that they deny him to be God;
" others judge him so to be God, that they ac-
" knowledge him not to be Man, &c. ---- All
" which Errors are to be corrected by the Au-
" thority of the Scriptures, that *Christ* be taken
" in his better Nature for eternal God, and
" that he is indeed the equal of God the Fa-
" ther,

" ther, but in his humane Nature he hath a
" Body made in Time, &c.

Cap. vi. Of the Holy Spirit.

" As these rotten Members are to be severed
" from the Body of the Church, who judge so
" perversly of *Christ* the Head; so also is their Im-
" pudence execrable, who with *Macedonius* have
" conspired against the *Holy Spirit*, not ac-
" knowledging him to be God.

IN Queen *Elizabeth's* time before a Convoca-
tion could meet, a Profession of Doctrine
was order'd to be read by all Incumbents to
their People, wherein this Article of the *Trinity*
was the same as now (a). It appears not indeed
that the Church of *England* ever was *Arian*, or
Socinian; when Popery prevailed, this Doctrine
was not denied, but was transmitted down as
from the first Ages. *Tertullian* having men-
tion'd the Nations of *Gaul* and of the *Britains*,
saith: "The Kingdom of *Christ* was advanced
" among them, and *Christ* was solemnly wor-
" shipted by them" (b). Surely they worshiped
no other than God alone, as they believed *Christ*
to be. The Council of *Arles*, (c) which the
British Bishops subscribed to, determin'd: "If
" any leave an Heresie, and return to the Church,
" he shall be ask'd concerning the *Creed*; and if
" it be known that he was baptiz'd in the Name
" of the Father, and of the Son, and of the
" *Holy Ghost*, Imposition of Hands only shall
" be given him. But if he acknowledge not the
" *Trinity*, he shall be rebaptiz'd" (d). That is, the

(a) *Bishop Burnet's Hist. of Ref.* Vol. 2. Records B 3. Num. 11 (c) *Lib. contra Jud.* cap. 7. An. 210. (c) An. 314. (d) *Can. 8. Du Pin. Eccl. Hist. the iv Cent.* p. 247.

Baptism he had shall be look'd on as null, and he shan't be admitted till he renounce his Error, and then shall be baptiz'd anew. This *Canon* was reinforc'd by the Council of *Nice*, where most probably were *British* Bishops too. They determin'd: “ That those only who renounced the *Trinity* should be rebaptiz'd.” (a) As to what followed afterward in the Council of *Ariminum*, where were *British* Bishops also, it can in no just Construction weakein what was settled before: because while they acted with any thing of the Freedom of a Council, and spake their own Sense, they declared for the *Confession* of *Nice*, and would not receive any other. (b) They made a solemn Decree to this purpose, which was sign'd by all the Bishops, and to it subjoin'd Anathematism against the Error of *Arius*, which are related at the end of St. *Hilary's Fragments*. *Ursacius* and *Valens* (who had proposed the *Sirmian Confession* that favoured *Arianism*, and refused this) were condemned by the unanimous Consent of all the Bishops. And of this they sent an Account by Deputies to the Emperour *Theodosius*, who (being an *Arian*) excused himself, by pretence of want of time, from seeing their Deputies, and order'd them to wait his Leisure. The Council upon this answer'd him, that they would never depart from what they had done, and earnestly pray'd him to permit the Bishops to return to their Churches before the Rigour of the Winter. But instead of complying with their Request, he sent Orders to his Governour, that he should not suffer any Bishop to go away, till he

(a) *Can.* 19. (b) *Du Pin's Eccl. Hist.* iv. Cent. p. 263.

had sign'd *Ursacius's* Form, which they had before rejected. At first they all testified much Constancy, but at last all were forced to comply. Which last Action of their's was protested against by all the Deputies of a Council assembled at *Nice*, a City of *Thrace* (a). And themselves when they were got free, and return'd to their respective Provinces, endeavour'd to repair their Fault, by assembling many Synods to annul what had been done at *Ariminum*, and maintain the *Nicene* Faith : particularly in *France*, St. *Hilary* assembled many Councils for re-establishing the Faith of the Council of *Nice*. In the *Fragments* of St. *Hilary* is a Letter of a Council held at *Paris*, wherein the Bishops there present acknowledg'd they had done ill to consent in the Synod of *Ariminum*, that they should speak no more of the Word *Substance*. They profess to believe that the three Persons of the *Trinity* are of the same Nature, and of the same Substance, and condemn *Ursacius* (b). The Bishops of *Italy* also did the same. And the *British* Bishops in all likelihood, (c) for after that Council of *Ariminum*, (d) *Athanasius* takes Notice of the *British* Churches adhering to the *Nicene* Faith; and (e) St. *Jerom* and (f) St. *Chrysostom* mention their agreeing with other Churches in the Christian Faith ; which is a sufficient Argument to clear them from the Charge of *Arianism*, which no otherways lay on them, than as they had Bishops at the Council of *Ariminum*. (g) See

(a) Du Pin *Ibid.* p. 266. (b) *Ibid.* (c) Bishop Stillingfleet *Orig. Brit.* p. 175, 176. (d) *Ad Jovian.* p. 246. (e) *Ad Marcel.* *Ad Evagr.* (f) *Tome 3.* p. 696. *Ibid.* 6. p. 635. *Ibid.* 8. p. 111. (g) Du Pin. *Ecc. Hist.* iv *Cent.* p. 270.

also the Council of *Rome* under *Damasus*, which confirms the Faith of *Nice*, excommunicates those that believe not that the Father, Son, and Holy Spirit are one and the same Divinity, and one and the same Substance; and observes, that the Council of *Ariminum* could not prejudice the Decisions of the Council of *Nice*, because those who made the *Creed of Ariminum* protested afterwards against what they had done.

THIS Article of the *Trinity* hath been no Point of Difference between the *Church of England* and the Chief Bodies of *Dissenting Protestants* in the Nation. *Ann. 1643*, the Two Houses of Parliament sent 19 of the Church of *England*'s Articles to the *Assembly of Divines* at *Westminster*, to clear and vindicate them (a). Fifteen of these they revised and returned, some with no Alteration, others with very little. The First, *Of Faith in the Holy Trinity*, they sent back in the same Words, but with Texts of Scripture added for Proof of the Doctrine: and the Second, *Of the Word, or Son of God, which was made very Man*, all the same; only a Clause added, *Of the Sufferings of Christ in his Soul for our sakes*: the Fifth, *Of the Holy Ghost*: and the Eighth, *Of the three Creeds*, altogether the same; only the Order of the Words in the Fifth a little changed. When they were afterwards with more Liberty ordered to draw up a *Confession of Faith* for the Three Kingdoms, there was in it a perfect Agreement with the *Church of England* in this, as well as in other Doctrines. And in these Things the *Congregational Divines* were concurring. These last in their own *Declaration of their Faith*, agreed on at the *Savoy*, Oct. 12. 1658.

(a) See the Accounts and Articles printed Lond. 1647.

use the same Words with the *Westminster Assembly* in this Point. And those of the *Baptist Persuasion* likewise, in their *Confession*, agreed on by the Ministers and Messengers of above an hundred of their Congregations, and printed Ann. 1682, and a third Edition Ann. 1699, (a) agree in Substance, and very near in Expression. Only these two, the *Congregational Divines* and the *Baptists*, close this Article in their *Confessions* with this Clause added, *viz.* “ Which Doctrine of “ the *Trinity* is the Foundation of all our Commu-“ nion with God, and comfortable Dependence “ on him.

These *Confessions* of the *Three Denominations* (as they are now called) *viz.* the *Presbyterian*, and *Congregational*, and *Baptist* are as followeth, *viz.*

THE PRESBYTERIAN AND CONGREGATIONAL CONFES-
SION.

CAP. II. OF GOD, AND OF THE HOLY TRINITY.

“ There is but one living and true *God*, who
“ is infinite in Being and Perfection, a most pure
“ Spirit, invisible, without Body, Parts, or Passi-
“ ons, immutable, immense, eternal, incom-
“ prehensible, almighty, &c.

“ In the Unity of the Godhead there be three
“ Persons of one Substance, Power, and Eternity,
“ God the *Father*, God the *Son*, and God the
“ *Holy Ghost*. The Father is of none, neither
“ begotten, nor proceeding; the Son is eternally
“ begotten of the Father; the Holy Ghost eter-
“ nally proceeding from the Father and the Son.
“ Which Doctrine of the *Trinity* is the Foundation
“ of all our Communion with God, and comfortable De-
“ pendence upon him.” (b)

(a) Which is that here referr'd to. (b) The last Words in Italic are in the Congr. Confession, in all others the Presby. and Congr. are the same.

Cap. viii. *Of Christ the Mediator.*

“ The Son of God, the Second Person in the
 “ *Trinity*, being very and eternal God, of one
 “ Substance, and equal with the Father, did,
 “ when the Fulness of Time was come, take up-
 “ on him Man’s Nature, with all the essential
 “ Properties, and common Infirmities thereof,
 “ yet without Sin; being conceiv’d by the Pow-
 “ er of the Holy Ghost, in the Womb of the
 “ Virgin Mary, of her Substance; so that two
 “ whole, perfect, and distinct Natures, the God-
 “ head and the Manhood, were inseparably joined
 “ together in one Person, without Conversion,
 “ Composition, or Confusion. Which Person is
 “ very God and very Man, yet one *Christ*, the
 “ only Mediator between God and Man.

THE BAPTIST CONFES SION.

Cap. ii. *Of God, and the Holy Trinity.*

“ The Lord our God is but one only living and
 “ true *God*, whose Subsistence is in and of himself,
 “ infinite in Being and Perfection, whose Essence
 “ cannot be comprehended by any but himself;
 “ a most pure Spirit, invisible, without Body,
 “ Parts, or Passions; who only hath Immortality,
 “ dwelling in the Light which no Man can ap-
 “ proach unto; who is immutable, immense, e-
 “ ternal, incomprehensible, almighty, every way
 “ infinite &c.

“ IN this divine and infinite being there are
 “ three Subsistences, the *Father*, the *Word* (or
 “ Son) and *Holy Spirit*, of one Substance, Pow-
 “ er, and Eternity. Each having the whole
 “ divine Essence, yet the Essence undivided.
 “ The Father is of none, neither begotten, nor
 “ proceeding; the Son is eternally begotten of the
 “ Father; the Holy Spirit proceedeth from the
 “ Father

" Father and the Son: all infinite, without beginnning, therefore but one God; who is not to be divided in Nature and Being, but distinguished by several peculiar relative Properties, and personal Relations. *Which Doctrine of the Trinity is the Foundation of all our Communion with God, and comfortable Dependence on him.*

Cap VIII. Of Christ the Mediator.

" The Son of God, the second Person in the Holy Trinity, being very and eternal God, the Brightness of his Father's Glory, of one Substance, and equal with him, who made the World, who upholdeth and governeth all things he hath made, did, when the Fulness of time was come, take upon him Man's Nature, with all the essential Properties and common Infirmities thereof, yet without Sin, being conceiv'd by the Holy Spirit, in the Womb of the Virgin Mary, the Holy Spirit coming down upon her, and the Power of the Most High overshadowing her; and so was made of a Woman, of the Tribe of Judah, of the Seed of Abraham and David, according to the Scriptures; so that two whole, perfect, and distinct Natures were inseparably join'd together in one Person, without Conversion, Composition, or Confusion. Which Person is very God and very Man, yet one Christ, the only Mediator between God and Man.

To these *Confessions* are annexed proper scripture Proofs, for which whoever would be inform'd of them may consult the Prints.

SOME things it may not be amiss to take Notice of out of the *Preface* to the *Congregational Confession*. They say: "Confession of Faith, when justly call'd for, is a Duty coming under the first

86 *Harmony of the Reform'd Churches*

" first Commandment. —— When made by a
" Company jointly to that End, the Use is, that
" under the same Form of Words they express
" the Unity of their Faith, that speaking the
" same Things they may shew themselves per-
" fectly join'd in the same Mind, and in the same
" Judgment, *i Cor. i. 10.* Such common Con-
" fessions of the Orthodox Faith ought to be en-
" tertained by those that love the Truth as 'tis
" in *Jesus*, with answerable rejoicing, *Acts. i. 5.*
" especially when delivered in the same Substance,
" and Words for the most Part, that other
" Churches and Assemblies, reputed the most
" Orthodox, have done before them. In such
" Correspondency, all may see that Accomplish-
" ed, which the Apostle prayed for, *Rom. xv. 6,*
" 8, 9. That converted *Jew* and *Gentile* might
" glorify God with one Mind, and with one
" Mouth; and as the Soundness of the Matter,
" so the Freeness of the Spirits of the Confessors
" contributes to the Beauty of it. As in Prayer,
" so in Confessions, if two or three met do agree,
" it renders both to either the more acceptable.
" This Confession, *they say*, was made at a Time
" when every Truth almost, even the greatest as
" well as the least, had been call'd to the Bar and
" Impleaded, under the Pretext that all should
" not be bound up to the Traditions of former
" Times, nor take Religion upon Trust. Whence
" many found Professors were put on a new Search
" into the Truths they had taken for granted,
" and lived on the Comfort of, that they might
" be able to convince others, and establish their
" own Hearts against that Darkness and Unbelief
" that is ready to close with Error, or to doubt of
" the Truth when Error is speciously presented.

And

“ And they counted it the Advantage and Honour of the Saints and Ministers, that examining and learning over anew doctrinal Truths, both out of the Scriptures, and with a fresh Taste of them in their own Hearts, they might after trying all Things hold fast that which is good. Tried Faith is as an Anchor, sure and steadfast. They assert and plead for mutual Forbearance in extra-fundamental Things; but keeping to, and holding fast the necessary Foundations of Faith and Holiness.

SEVERAL Things to like Purpose are also in the *Preface* to the *Baptist Confession*. They say: “ They chose the Order and Method of the Assembly’s and the Congregational Confession, and to make use of the very same Words with both in these Articles, wherein their Faith and Doctrine is the same with theirs, abundantly to manifest their Consent with both in all the fundamental Articles of the Christian Religion; as also with many others, whose Orthodox Confessions have been publish’d unto the World, on Behalf of the Protestants in divers Nations and Cities: as also to convince all, *say they*, that we have no Itch to clog Religion with new Words, but readily acquiesce in that Form of sound Words, which hath been in consent with the Holy Scriptures used by others before us: thereby declaring before God, Angels, and Men our hearty Agreement with them in that wholesome Protestant Doctrine, which with so clear Evidence of Scriptures they have asserted.

AND thus of the *English Confessors* more largely represented, for Reasons obvious at this Day.

The

The SCOTCH CONFESSION
of Faith, first published *Ann.* 1568. subscribed
by the King, and Nobles, and States of the
Kingdom in Parliament, *Ann.* 1580.

I. Artic. Of God.

" WE confess and acknowledge one only God,
" to whom alone we ought to cleave, whom
" only we must serve and worship, and in
" whom only we must put our trust, who is eter-
" nal, &c. one in Essence, and yet distinguished
" into three Persons, Father, Son, and Holy Spi-
" rit, by whom we confess all things in Heaven
" and Earth were made, *Deut.* vi. 4. *If.* xliv. 6.
" *Deut.* iv. 34. *Matth.* xxviii. 19.

VI. Artic. Of the Incarnation of Christ.

" WHEN the Fulness of Time was come,
" God sent forth his Son into the World, his e-
" ternal Wisdom, who assumed humane Nature
" of the Substance of a Woman, viz. of the
" Virgin, and that by the Operation of the
" Holy Spirit; and so was born that righteous
" Seed of *David*, the Angel of the Council of
" God, the very promised *Messiah*, whom we
" acknowledge and Confess to be *Emmanuel*,
" true God, and true Man, two Natures uni-
" ted and conjoined into one Person. By which
" Confession of ours we condemn the damnable
" and pestilent Heresies of *Arius*, *Marcion*,
" *Eutyches*, *Nestorius*, and others; who either
" have denied his eternal Deity, or the Truth of
" his humane Nature; or who confounded, or
" divided them, *Gal.* iv. 4. *Luke* i. 6.

THE Scotch Commissioners sitting in the As-
sembly at *Westminster*, and that Nation and
Church having received the Assembly's Confession;
no more need be said here.

The

The BELGIC CONFESSION, written first in French, *Ann. 1561.* confirmed in a Synod of the Belgic Churches, *Ann. 1579.*

1. Artic. "WE all with the Heart believe, " and with the Mouth confess, that there is " one only simple and spiritual Essence, which we " call God; and that he is eternal, incomprehensible, invisible, immutable, infinite, &c.

viii. Artic. "WE believe in *this* one God, " who is one only Essence, in which are three " Persons, truly and really distinguished from all " Eternity by incommunicable Properties, *viz.* " Father, Son, and Holy Spirit. The Father is " the Cause, Origin, and Beginning of all things " visible and invisible; the Son is the Word, " Wisdom, and Image of the Father; the Holy " Spirit the eternal Virtue, and Power, proceeding from the Father and the Son. Nevertheless this Distinction doth not make God to " be divided into three, seeing the Scripture " teacheth us that the Father, Son, and Holy " Spirit have each an Hypostasis, or Subsistence, " distinguished by it's own Properties; yet so as " that these three Persons are but that one only " God. Therefore it is manifest that the Father is not the Son, nor the Son the Father, " and likewise that the Holy Spirit is neither the " Father, nor the Son. And in the mean time " those Persons so distinguished are not divided, " nor confounded, nor mixed among themselves; " for the Father did not assume Flesh, as neither " the Holy Spirit, but the Son only; the Father " never was without the Son, nor without his " Holy Spirit; because these three are equal in " one and the same Essence and Eternity: here " is nothing former or later, seeing all three are

“ one, both in Truth and Power, and in
“ Goodness and Mercy.

ix. Artic. “ We know all these things as well
“ by the Testimonies of the sacred Scriptures,
“ as by the Effects of the Persons themselves,
“ those especially which we perceive in ourselves.
“ Testimonies of sacred Scripture, which teach
“ us to believe this *Holy Trinity*, are extant in
“ many places of the Old Testament, which are
“ not so much to be numbered, as to be selected
“ and weighed, *Gen.* i. 26. 27. *ch. iii.* 22.
“ ---- But what is a little more obscure in the
“ Old Testament, that is very clear in the New,
“ *Matth.* iii. 16, 17. *ch. xxviii.* 19, 20. *Luke* i.
“ 35. *2 Cor.* xiii. 14. *1 John* v. 7. By all
“ which places we are fully taught, there are
“ three Persons in the one Essence of God. Tho'
“ this Doctrine far exceed all reach of humane
“ Understanding, nevertheless we now believe it
“ from the Word of God, and expect the perfect
“ Knowledge and Fruition of him in Heaven. And
“ we may moreover observe the singular Offices
“ and Effects of these three Persons toward us.
“ The Father is called our Creator by his Power,
“ the Son is our Saviour and Redeemer by his
“ Blood, and the Holy Spirit our Sanctifier by
“ his dwelling in our Hearts. And this Doctrine
“ of the *Holy Trinity* hath always been asserted
“ and preserved in the true Church, down from
“ the Age of the Apostles unto this very day,
“ against Jews, Mahometans, and some false
“ Christians, Heretics, viz. *Marcion*, *Manes*,
“ *Praxeas*, *Sabellius*, *Sumosatensis*, *Arius*, and others
“ such like, who were rightly and deservedly
“ condemned by the Orthodox Fathers. There-
“ fore in this matter we willingly receive those
“ *Three*

" Three Creeds, the *Apostolic*, *Nicene*, and *Athanasian*, and those things that have been established by the ancient Fathers according to the sense of those Creeds.

x. Art. " We believe that *Jesus Christ*, as to his divine Nature, is the only begotten Son of God, begotten from all Eternity, not made or created, but of the same Essence with the Father, coeternal, the express Image of his Father's Person, and Brightness of his Glory, in all things equal to him ; who is the Son of God, not from that time only when he took our Nature, but from all Eternity, as these following Testimonies compared with one another teach us. Moses saith, *God created the World*; but St John, that *all things were made by the Word*, whom he calls *God*. And the Apostle saith, *God made the World by his Son*, and *God created all things by Jesus Christ*; therefore it necessarily follows, that he who is called *God*, the *Word*, the *Son*, and *Jesus Christ* was then existing, when all things were created by him. And therefore the Prophet *Micah* saith, *His goings forth have been from of old, from the Days of Eternity*: and the Apostle, *He is without beginning of Days, and without End of Life*. Therefore he is that true, eternal, and almighty God, whom we call upon, adore, and worship.

xi. Art. " We further believe and confess, that the Holy Spirit from Eternity proceedeth from the Father and the Son ; therefore that he is not made, nor created, nor yet begotten, but only proceeding from both : who is in order the third Person in the Trinity, of the same Essence, Majesty, and Glory with the Father and the

" Son, and so true and eternal God, as the sacred Scripture teacheth us.

xix. Art. " We believe that the Person of the " Son was inseparably united and conjoined with " the human Nature; so that there were not two " Sons of God, nor two Persons, but two Natures " united into one Person: both which retain their " own distinct Properties in such manner, that " as the divine Nature always remains uncre- " ated, without Beginning of Days and End of " Life, filling Heaven and Earth; so the human " Nature lost not it's own Properties, but re- " main'd a Creature --- Wherefore we confess " him [*viz. Christ*] to be true God and true " Man: true God, that he might overcome " Death by his own Power; and true Man, that " as to his weak Flesh he might die for us. (a)

The POLISH CONFESION, with one consent exhibited and declared in a Synod held at Czongrad on the Theysse, and printed at Debrezin, Ann. 1570.

Of the one and only God.

" We truly and sincerely confess, according to " the Holy Scriptures, that the true *God is one*, " and alone the Author and Preserver of all things; " who hath manifested himself so, that he is *Fa-* " *ther, Son, and Holy Spirit.*

Of the Trinity of the one Jehovah.

" This one and only God we believe to be

(a) This Confession was read over and examined in the famous Synod of Dordt, Ann. 1619. And the *Acta* of that Synod testify, that the Doctrine contain'd therein was approved by the unanimous Judgment of all, both the foreign and provincial Divines, as Orthodox, and agreeing with the Word of God.

There were present at that Synod the best and most Learned Men from Great Britain, from the Elector Palatine's Dominions, and those of the Landgrave of Hesse, from the four Republicks of Helvetia, from the Republick and Church of Geneva, of Bremen, and of Embden, besides those of the United Provinces. How great Names may be seen in the *Acta Synodi nationalis Dordreptana* ! Dordrecht, Ann. 1620.

“ three Witnesses in Heaven, the *Father*, *Son*,
“ and *Holy Spirit*; who tho’ they are three in
“ their subsisting Properties, and dispensatory
“ Offices; yet these three are also one, as the
“ Apostle testifies, *1 John v. 7.*

Of the Eternal Father.

“ From the Word of God, we call the Father
“ God, and *Jehovah*; having Life in himself,
“ existing from none, and without all Beginning,
“ who of his own **Hypostasis**, or *Person*, without
“ all Beginning, or Change, from Eternity begat
“ his only begotten Son, as the Character and
“ Brightness of his Glory, by whom from Eter-
“ nity he foreknew and ordered, and in the be-
“ gining created, and preserves all things, and
“ justifying his Elect saves them, but condemns
“ the Wicked.

Of the Son of God.

“ We believe that *Christ* is according to the
“ Flesh the Son of *David*, in all things like un-
“ to his Brethren, Sin excepted. This same *Christ*,
“ as to the λόγος, or *Word*, we believe and confess,
“ is the Son of God, the only begotten of the
“ Father, God, and *Jehovah*, equal to the Fa-
“ ther; and that he is from the Beginning begot-
“ ten before all his Works. Who *when he was*
“ *in the Form of God, equally with the Father, hum-*
“ *bled himself, and took on him the Form of a Ser-*
“ *vant: so by the Virtue and Power of the Eter-*
“ *nal Spirit, in the Flesh which he had taken, he*
“ *paid the whole Ransom, or equivalent Price;*
“ *because it pleased the Father that in him the*
“ *whole Fullness of the Godhead should bodily, or*
“ *truly dwell, that so all things might be resto-*
“ *red by him. Eph. i. Col. ii. 2. 2 Cor. 5. Tho’*
“ *to this Christ, according to the Flesh, a Beginning*
“ *and*

“ and Nativity be ascribed, as to a true Man,
 “ in all things like his Brethren, Sin excepted ;
 “ yet as the only begotten of the Father, sub-
 “ sisting in the Form of God, so having Life in
 “ himself, as the Father, he is without all Be-
 “ ginning and Change of time ; because he is *Jeho-
 vah*, coming forth from *Jehovah*, and sent
 “ out from the days of Eternity; by a mystical
 “ and ineffable Generation the only begotten of
 “ the Father. *Matth.* i. 3. *Luke* i. 2, 7. *Rom.* i.
 “ 6, 9. *Heb.* iii. 8, 9. *John* i. 3, 8, 10. *Phil.*
 “ ii. *Mica.* v. *Zach.* ii. 3, 10. *Pro.* viii. *Psal.* ii.

Of the Holy Spirit.

“ We also believe and confess, that the *Holy Spirit*,
 “ proceeding from the Father, and from the Son,
 “ sent out into the *Hearts* of Believers, is the
 “ Lord *Jehovah*, as the *Holy Spirit* calls him-
 “ self in *Ezechiel* ii. 3, 6, 10. to whom all
 “ Praises proper to the one only God are given,
 “ even as to the Father and the Son, *viz.* He is
 “ called *Jehovah*, *Lord God*, *Psal.* xcv. *Heb.* iii.
 “ *God the Lord, that searches the Hearts, and trieth
 the Reins, God almighty, the Creator, Preserver
 Regenerator, and Sanctifier,* *Isa.* vi. 1. *1 Cor.*
 “ i. 2, 3. He is the *Author* and *Giver* of all the
 “ *Gifts* of God, *1 Cor.* xii. *Gal.* v. 6. *Eph.* v. 6.
 “ *The Fruits of the Holy Spirit are Faith, Hope,
 Charity,* *Rom.* iii. 4. 6. *Gal.* iii. 4. He in
 “ the Prophets foretold Things to come,
 “ he chose, and sent out, Apostles by
 “ his Authority, *Acts* xiii. These three, Fa-
 “ ther, Word, and Spirit, because they are
 “ one in essential and eternal Deity (*a*), Will,
 “ Counsel, and Works, they are also one in
 “ Worship : for as God the Father cannot elect,
 “ create, or sanctify without his Son and Ho-

(a) *Unum sunt in Jehovah & in eterna Deitate, &c.*

" ly Spirit ; so the Father without the Son and
" Holy Spirit, God, the Lord, cannot be wor-
" shiped.

Of Eternity.

" E T E R N A L is taken many Ways in respect
" of God, as often as it is ascribed to God the
" Father, Son, and Holy Spirit, it signifies Perpe-
" tuity, without Beginning, and End, and Change.
" *Thou Lord inhabitest Eternity. Thou Lord God*
" art for ever, *Isai.* ix. and *chap.* v.

Of the Mediator.

" We confess this whole *Christ*, the Son of God
" and Man, according to both Natures is the
" true *Melchizedec*, High Priest, King, Media-
" tor, Saviour, and Redeemer for these Causes :
" (1) For tempering of Justice and Mercy, that
" by dying in the Flesh, thro' the Virtue and Effi-
" cacy of the Eternal Spirit, he might satisfy in-
" finite Justice and the Law, condemning for Sin;
" and that also the Mercy of God quickening the
" Elect, by the almighty Power of the *Word*, and
" only begotten Son of God, according to the eter-
" nal Election in *Christ* made from Everlasting,
" might be well pleased. (2) For the Ransom,
" or equivalent Price, i. e. that the Mediator
" might fully pay the Price of Salvation for the
" Elect : *viz. this*, that he might die in the Flesh
" for the Sins of Men, and that he might destroy
" Sin, Death, the Devil, Hell, and the Curse of
" the Law ; but might repair the lost Image of
" God, Life, Righteousness, and the Wisdom
" of God, and might enliven and restore all Things
" by the Efficacy and Power of his Deity, *Rom.*
" iii. 4. 8. 2. *Cor.* iii. 3, 5. *Col.* i. 2. *Eph.* i. 3. (3)
" Because literally the Mediator is called the *en-*
" *ly*

“ *Iy begotten Son of God, immortal, i. e. true God;*
“ *eternal Life, i. e. immortal Jehovah; eternal*
“ *God, to be greatly praised for ever, the great God,*
“ *who saves by his Power and Efficacy.* 1 Cor. i,
“ 3. Col. 1. Heb. i. 7, 8, 9. Zech. i. 3, 10, 13, 14.
“ *Hos. i. 2, 3, 12.* The same Mediator between God
“ and Men is called *the Man Christ Jesus.* They
“ are therefore the Destroyers of the Glory of God,
“ and of the Truth and Righteousness of the De-
“ ity, they are the Enemies of Peace among Men,
“ who deny *Christ* the Mediator, *i. e.* the Son of
“ God, the only begotten of the Father, and true
“ Man; for it is impossible that the Glory of God
“ in the Heavens can be perfected, the Law and
“ Gospel fulfilled, and the Salvation and Happi-
“ ness of the Elect accomplish'd, without the Son
“ of God, true God and Man, and truly Man.
“ *Rom. i. 3. Col. i. 2. Eph. i. 3.*

THERE follows after this *Confession* the *Consent* of the Reform'd Churches of greater and lesser *Poland*, with some Ministers their Brethren, about the *Mediator*, made in the general Synod at *Sandomir*, April 1. 1570. The Article agreed is this, *viz.*

“ We believe that *Jesus Christ* is the Mediator
“ between God and Man, so as that we deny not,
“ but constantly affirm, that the whole Force and
“ Efficacy of his Mediation, perform'd in the hu-
“ man Nature, did proceed from the Divinity
“ of the same Son incarnate, not of the Father
“ incarnate, nor of the Holy Spirit incarnate.”

The CONFESSION of the FOUR CITIES, *viz.* of Strasburg, Constance, Memmingen and Lindau.

Cap. II. Of the sacred Trinity, and the Mystery of Christ Incarnate.

" Agreeable with the Scripture are those
" Things, which the Church of Christ hath hitherto believed concerning the *Holy Trinity*,
" *viz.* that *Father, Son, and Holy Spirit* are one
" God in Substance, nor have any difference
" but that of Persons; and that our Saviour
" Jesus Christ, the same true God, was also made
" Man, the Natures indeed unmixed, but so
" united in the same Person, that they shall never
" be separated to all Eternity ---- We acknowledge him [*viz. Christ*] to be present with his
" Church to the End of time; that he restores,
" sanctifies, and, as his only beloved Spouse, adorns
" it with all Manner of beautifying Virtues. In
" these things, because we vary nothing from the
" Fathers, nothing from the common Consent of
" Christians, we think this may be enough to have
" testified our Faith in this Manner.

This Confession, written in German and Latin, Anno 1530. was exhibited to the Emperour Charles V. by the Deputies of those four Cities in the Diet of Ausburgh, the same wherein the Ausburgh Confession was presented.

The A U S B U R G H C O N F E S S I O N, exhibited to Charles v. in the Diet held there, Anno 1530. was written in the time of that Diet by Philip Melanchthon. It was revised, and again exhibited to the Emperor Ferdinand in the Diet of the Empire, Anno 1558. and Anno 1561. The Edition here followed is that printed at Wittemberg, Ann. 1540.

I Art. " The Churches with us with great Consent teach, that the Decree of the Council of Nice concerning the Unity of the Divine Essence, and of three Persons, is true, and without any doubting to be believed, *viz.* That there is one divine Essence, which is both called, and is God, eternal, incorporeal, that can't be divided into Parts, &c. --- And yet there are three Persons of the same Essence, and Power, and coeternal, *Father, Son, and Holy Spirit.* And the Word Person they use in that Signification, wherein ecclesiastical Writers in this Cause have receiv'd it, that it signifies not a Part, or Quality in another, but what properly subsists.

They condemn all Heresies risen against this Article, as of the *Manichees, Valentinians, Arians, Eunomians, Mahometans*, and all like these. They condemn also the *Samosatenians*, old and new, who when they contend that there is but one Person only, craftily and impiously cavil concerning the Word, and the Holy Spirit, that they are not distinct Persons; but that the Word signifies a *vocal Word*; and *Spirit*, a created Motion in all Things.

III. Artic. " They also teach that the Word, i.e. the Son of God, assumed the human Nature in the Womb of the blessed Virgin Mary, that two Natures, divine and human, inseparably joined in a Unity of Person, might be one Christ --- truly God and truly Man, born of the Virgin Mary, who truly suffer'd and was crucified, &c. that he might reconcile the Father to us, and might be a Sacrifice not only for original Sin, but also for all the actual Sins of Men, &c. according to the *Apostles Creed.*

xxi. Art. " Invocation is an Honour to be given only to God almighty, viz. to the eternal Father, and to his Son and our Saviour Jesus Christ, and to the Holy Spirit (a).

FOR expounding this *Confession*, written on a sudden, as *Melancthon* who writ it witnesseth himself in his *Apology*; the following *Confessions* (saith the Compiler of this *Harmony*) are annexed thereunto.

The SAXON CONFESION^{*} was written *Ann. 1551.* in the Synod at *Wittemberg*, where the Pastors of the *Saxon* and *Misnian* Churches, and Doctors of their Universities met together, who all subscribed it as the *Ausburgh Confession* repeated, to be proposed, and which was proposed, to the Council of *Trent*. The most illustrious *Brandenburgh* Princes, and the most noble Counts of *Mansfeldt*, and Ministers of *Strasburgh*, and Doctors of the Churches of *Pomerania*, by Writings annexed to the *Confession* approved it; and the same was approved by other Churches, and it was commended by the *Polish* Churches in their Agreement, or *Pacification*. The *Confession* follows.

Art. Of Doctrine.

" We affirm openly before God and the universal Church, in Heaven and in Earth, that we embrace with a true Faith all the Writings of the Prophets and Apostles, and in that genuine Sense, which is express'd in the *Creeds* of

(a) This *Ausburgh Confession* was exhibited to his Imperial Majesty by *John Duke and Elector of Saxony*, *George Marquess of Brandenburgh*, *Ernest Duke of Lunenburg*, *Philip Landgrave of Hesse*, *John Frederick Duke of Saxony*, *Francis Duke of Lunenburg*, *Wolfgang Prince of Anhalt*, the Senate and Magistrates of *Luremberg*, and the Senate of *Renlingen*.

“ the *Apostles*, of *Nice*, and of *Athanasius*, and these
“ *Creeds* themselves, and their genuine Meaning,
“ without Corruptions, we have always stedfast-
“ ly embraced, and by God’s Help shall ever
“ embrace. ---- And we constantly condemn all
“ Errors repugnant to these *Creeds*, as are the
“ monstrous Opinions of *Heathens*, *Jews*, *Maho-*
“ *metans*, *Marcionites*, *Manichees*, *Samosatenians*,
“ *Arians*, *Pneumatomachians*, and others con-
“ deimned by the true Judgment of the Church.
“ ---- Seeing the *divine Essence* is but one, the
“ eternal *Father*, the coeternal *Son*, the Image of
“ the Father; and the coeternal *Holy Spirit*, pro-
“ ceeding from the Father and the Son; of im-
“ mense Wisdom, Power, Goodness, &c. ----
“ We condemn the Errors of *Marcion*, and the
“ *Manichees*, and the like, that agree not with
“ the Sense of the Church of God in this whole
“ question.

Art. Of praying to Saints departed.

“ IN *Isai. chap. XLII.* it is written: *I am*
“ *the Lord, that is my name. My glory I will not*
“ *give to another.* Invocation is the most pro-
“ per Glory of God, as *Matth. iv.* *Thou shall*
“ *worship the Lord thy God, and him only shalt*
“ *thu serve.* And it is the eternal and unchange-
“ able Commandment, *Thou shalt have no other*
“ *Gods before me:* no strange Gods. There-
“ fore it is necessary to keep the Doctrine of In-
“ vocation most pure in the Church; for cor-
“ rupting of which the Devil hath various Ways
“ down from the beginning been scattering his
“ Seed, and will scatter it still. --- There is no-
“ thing of greater power, no more efficacious
“ consolation than right Prayer. It must
“ not be as the *Heathens*, of whom our
“ Lord

“ Lord faith : Ye worship you know not what.
“ He will have his Church consider what they
“ worship. We know what we worship, *John*
“ iv. 22. This reproof contains these three
“ plain Arguments. (1) To attribute Omni-
“ potency to a Creature is impiety ; but to pray
“ to a Creature, is to attribute to it Omnipo-
“ tency ; because it is a Confession that he sees
“ all Hearts, and discerns true Groanings from
“ Counterfeit : these things are only to be ascrib-
“ ed to the eternal Father, and to his Son *Jesus*
“ *Christ* our Lord, and to the Holy Spirit — In
“ Praying to a Creature you depart from God, and
“ consider not what you call upon. *Luther* saith of-
“ ten, 'Tis an illustrious Testimony in the Old
“ Testament of the Divinity of the *Messiah*, in
“ that it affirms he is pray'd to. (2) Invocation,
“ or *Prayer*, without Faith is in vain, and no
“ worship is to be brought into the Church with-
“ out a divine Command ; but there is no Sen-
“ tence that shews Prayer made to Men is pleas-
“ ing to God, or of any avail. (3) 'Tis ex-
“ pressly written : *There is one Mediator between*
“ *God and Man, the Man Christ Jesus*. Upon
“ him we must look in all our Prayers, and know
“ the Doctrine of the Gospel concerning him,
“ that none can come to God, but by Faith in
“ this Mediator : who both intercedes for us,
“ as himself saith, *None cometh to the Father, but*
“ *by the Son* ; and bids us fly to himself, saying,
“ *Come to me ye that labour, and are heavy laden,*
“ *and I will give you rest*. And the Manner of
“ Prayer he teaches, when he saith : *Whatsoever*
“ *you shall ask the Father in my Name, he will give*
“ *it you*. Only this high Priest enters into the
“ *Holy of Holies i. e. into the secret Councils*
“ *of*

" of the Deity, and sees into the Breast of the
 " eternal Father, and intercedes for us, and car-
 " ries our Griefs, and Groans, and Prayers to
 " him, and searcheth our Hearts.—Prayer is made
 " to God, who hath manifested himself, *viz.*
 " to the eternal Father, to his Son our Lord
 " *Jesus Christ*, and to the Holy Spirit; that he
 " would receive, and hear, and save, for the
 " Son's Sake. And 'tis expressly made to the Son,
 " as *2 Thess. ii. 16, 17.* *Our Lord Jesus Christ*
 " *himself, and God even our Father, which hath*
 " *loved us, and given us everlasting Consolation, and*
 " *good Hope thro' Grace, comfort your Hearts, and*
 " *establish you in every good Word and Work.* And
 " in *Gen. xlviii. 15, 18.* Jacob names God, and
 " the Mediation of his Son, when he saith:
 " *God before whom my Fathers Abraham and Isaac*
 " *did walk, the God which fed me all my Life long*
 " *to this Day, the Angel which redeemed me,*
 " *bless the Lads.* Therefore we use these Forms:
 " *I call upon thee, almighty God, eternal Father of*
 " *our Lord Jesus Christ, together with thy Son Jesus*
 " *Christ our Lord, and thy Holy Spirit. I call upon*
 " *thee, Jesus Christ, thou Son of God, who wast cru-*
 " *cified for us, and raised again, have mercy upon me,*
 " *intercede for me with thy Father, and sanctify me by*
 " *thy Holy Spirit.* In these Forms we know what
 " we speak to: and since there are Testimonies
 " in the Word of God, which shew that such
 " Prayer pleases God, and he hears it, such Pray-
 " er may be offer'd up in Faith (*a*).

(*a*) In the *Preface* to this *Confession* they say: "It is the Duty of such as are
 " ask'd to make known their *Doctrine*; especially when the Churches
 " are accused of spreading, or receiving false Opinions, and rashly thro'
 " Ambition, or Hatred, or any evil Afection, depart from the Com-
 " mon Sense, to repeat often the true Explication of the *Doctrine* is plea-

The WIRTEMBURG CONFES-
SION was propos'd to the same Council of
Trent, Ann. 1552. by the Deputies of the most
Illustrious Christopher Duke of *Wirtemburg*, as its
excellent Preface shews. The Confession itself is
thus.

*Of God, and of three Persons in one
Deity.*

" We believe and confess that there is only
" one true, eternal, immense *God*, almighty,
" Creator of all Things visible and invisible ;
" and in this one and eternal Deity there are
" three Properties, or Persons subsisting of them-
" selves, *Father*, *Son*, and *Holy Spirit*, as the
" Scriptures of the Prophets and Apostles teach;
" and the three *Creeds*, the *Apostolic*, and *Nicene*,
" and *Athanasian* explain.

Of the Son of God.

" We believe and confess that the Son of
" God, our Lord *Jesus Christ*, begotten from
" Eternity of his Father, is true and eternal
" God, consubstantial with his Father, and in
" the fulness of Time was made Man to expi-
" ate Sin, and procure the Salvation of Man-
" kind ; that *Jesus Christ*, true God and true
" Man, might be one Person only, and in one
" Person there might be two Natures, not one
" alone, as the holy Fathers explained it by
" Testimonies of sacred Scripture in the Coun-
" cil of *Nice*, and in the first of *Ephesus*, and of

" sing to God, and some knowing the Scriptures are invited to the Truth.
" And again: Having searched the Scriptures we have faithfully deliver-
" ed their whole Doctrine, and by teaching we propagate it; we
" faithfully retain the Belief of the Catholic Church concerning our Lord
" *Jesus Christ*, and open the Doctrine necessary to the Knowledge of the
" Son of God, and the Salvation of Men, &c.

" Chalcedon :

“ Chalcedon. Therefore we detest all Heresy,
 “ that is repugnant to this Doctrine of the Son
 “ of God.

Of the Holy Spirit.

“ WE believe and confess that the *Holy Spirit* from Eternity proceeds from God the Father and the Son, and is true and eternal “ God, of the same Essence, Majesty and Glory with the Father, and the Son, as by Authority of the sacred Scripture the Holy Fathers “ rightly explain'd it in the Council of *Constantinople* against *Macedonius*.

The PALATINE CONFES-
 SION, as the same is extant in the last Will
 and Testament of the most Illustrious Prince
Frederic III. Count Palatine of the Rhine, Elec-
 tor of the *Roman Empire*: printed *Ann. 1577.*
 by order of his Son, Prince *Casimire*, professing
 also the same Faith.

“ IN general, saith the Elector, with a sincere
 “ and constant Mind I confess, and firmly be-
 “ lieve, all those things which in the sacred Doc-
 “ trine and Writings of the Prophets and Apo-
 “ stles are revealed, contained, and delivered,
 “ and by Testimonies thereof confirmed, and
 “ founded, altogether so as the Church in the
 “ Times of the Apostles compriseth the chief
 “ Heads of Christian Doctrine in our Christian
 “ Faith, which they call the *Apostles Creed*,
 “ and as afterward in the *Nicene*, and *Athana-*
sian Creed, the true Explication of the foresaid
 “ Apostolic Faith, or Creed, is faithfully set
 “ forth. That is,

1. “ I believe and confess the eternal *Father*
 “ of our Lord *Jesus Christ*, who created out of
 “ nothing

" nothing the Heaven and the Earth, with all
" things that are therein, &c."

II. " I believe and confess that *Jesus Christ*,
" Son of the almighty God, begotten from e-
" ternity of the Father, is equal, and *one* only
" *God* with the *Father*, and *Holy Spirit*; and
" that at the Time which was appointed in the
" eternal Council of *God*, he was conceived by
" the *Holy Spirit* in *Mary*, always a Virgin,
" took our *Flesh*, and was born into the *World*,
" &c. --- That he suffered *Death* to free us from
" eternal *Death*, which had otherwise for ever
" lain upon us, and from the *Curse* &c. --- I be-
" lieve that he rose again from the *Dead* on the
" third *Day* --- and that we now by his *Power*,
" and *Efficacy*, are raised to a new *Life* --- Tho'
" as to his *human Nature*, he be no longer upon
" *Earth*, but in *Heaven*; yet as to his *Divinity*,
" *Majesty*, *Grace*, and *Spirit*, he never departs
" from us."

III. " I believe and confess that the *Holy Spi-*
" *rit*, with the *Father* and the *Son*, is that true,
" eternal, and *only God*; and that he is given to
" us, that he may make us by true *Faith* Par-
" *takers* of *Christ*, and of all his *Benefits*. In
" this Confession of the true Christian *Faith*,
" both now, and at any *Time*, I commend my
" Soul, wheresoever it shall depart out of this
" *Poly*, to the *holy* and *undivided Trinity*; to
" *God* the *Father*, the *Creator*; to *God* the *Son*,
" the *Redeemer*, *Mediator*, and my *only Savi-*
" *our*, *Jesus Christ*; and to *God* the *Holy Spirit*,
" my *true Comforter*, &c. --- I exhort and af-
" fectionately intreat my most dear *Children*,
" *Heirs*, and *Successors*; and my *Subjects*, com-
" mitted by *God* to my *Trust*; my *Counsellors*,

" and Magistrates ; and especially my Universi-
" ty, and School Masters, and Ministers of
" Churches, of whatever State, and Condition
" they be, and their Posterity, that they keep
" the Way of the Lord. --- And that, not in their
" private Capacity only, they constantly persevere
" to their Lives end in the said Confession of
" Faith, and without Fear, courageously profess
" it before God, and the whole World, nor ever
" decline from it ; but also, as it becomes pious
" and Christian Princes, and Magistrates, to
" whom the Defence and Propagation of ac-
" knowledged divine Truth is committed, as
" their chief Duty, they would with special
" Care, Study, and Pains, faithfully and deli-
" gently apply thereto ; that the sacred and
" saving Gospel, and the Truth of God, ac-
" cording to the Scriptures of the Prophets, and
" Apostles, may be purely, sincerely, and uncor-
" ruptly taught, and preached, and by the
" Blessing of God may be propogated, and trans-
" mitted in a continued Succession down to Pos-
" terity.

This admirable *Confession* for Clearness, and Soundness of Judgment, and the extraordinary Spirit of Piety expressed therein, is well worthy every ones reading, that hath opportunity for it. His dying Expressions were : " *This is a faithful*
" *Saying, and worthy of all Acceptation, that Christ*
" *Jesus came into the World to save Sinners, of*
" *whom I am chief.*" And to those who stood about him : " Enough, now enough have I lived
" for you, it is time that at length I should also
" live for myself. Let my mercifull Father
" call me hence whensoever he pleaseth, I enjoy
" a pleasant and joyful Conscience in *Christ my*
" *Lord*

“ Lord, whom I have sincerely served, and thro’
“ whose Goodness I have lived to see this, that
“ in the Churches, and Schools under my Go-
“ vernment, my Subjects, taken of from the Au-
“ thority of Men, have been led to *Christ* alone.
“ —— *I have fought a good Fight, I have finished*
“ *my Course, I have kept the Faith, henceforth is laid*
“ *up for me a Crown of Righteousness.*

The BOHEMIAN, or WALDEN-
SIAN CONFESsION, framed out of
their most antient Confessions, approved by a
Writing of *Luther*, and of *Melanchthon*, Ann. 1532.
and by the University of *Wittemberg*, and at last
by the Free Barons, and other Noblemen of the
Kingdom of *Bohemia*, presented to King *Ferdinand*, Ann. 1535. It includes in it the Faith of
those of the Marchionate of *Moravia*, and others.

III. Artic. Of the Faith of the Holy Trinity.

“ THEY teach from the Scriptures, that by
“ Faith God is known to be *one* in Substance of
“ Divinity, but *three* in Persons, *Father, Son, and*
“ *Holy Spirit.* As to Persons indeed they have
“ Distinction, but as to Essence, and Substance,
“ they have Coequality without Distinction.
“ The Catholic Faith, and the Agreement of
“ the *Nicene Council*, and of others with this;
“ their Decrees, and Canons, and the Confession
“ or *Creed of Athanasius*, plainly testify this,
“ And hence they teach the supreme Power,
“ Wisdom, and Goodness of this one God, and
“ his three most excellent Works, agreeing to
“ him alone, and to no other besides him, *viz.*
“ the Work of Creation, of Redemption, and of
“ Preservation, or Sanctification. They also
“ teach that this only true God, in one divine
“ Essence, and *blessed Trinity* of Persons, is

" always to be adored and stood in awe of, and
 " with greatest Reverence, Honour, and Praise
 " to be worshiped, as the great Lord and King
 " of all, reigning to all Eternity; and that on
 " him do all things depend, from him do they
 " expect and seek all, to him alone is highest
 " Subjection, Obedience, Fear, and Trust to be
 " yeilded, and for this all religious Worship is
 " sincerely to be paid him: and whosoever does
 " not that, brings on himself Damnation, Deut.
 " vi. *Thou shall worship the Lord thy God, and him*
 " *only shalt thou serve.* And again: *Thou shalt*
 " *love the Lord thy God with all thine Heart, and*
 " *with all thy Soul, and with all thy Mind,* and in
 " sum, with all thy internal and external
 " Powers.

vi. Artic. Of the Lord Christ, and Faith in him.

" THEY teach first of all, that there must be a
 " sure and firm Faith of Christ the Lord, viz.
 " That he is true, and by Nature God, and al-
 " so Man; by whom all things in Heaven and in
 " Earth, visible and invisible, were made; whom
 " John calling the eternal Word interprets that
 " he is God, the Light, the only begotten Son, that
 " is in the Bosom of the Father, full of Grace and
 " Truth."

The CONSENT in Faith and Religion between the Churches of greater and lesser P Q L A N D, and Dukedom of L I T H U A N I A, &c. at Sandomir, Ann. 1570.

Preface.

THEY say, " They shun all Heresies repug-
 " nant to the Christian Faith as revealed in the
 " Scriptures, and to the Apostolic, and Nicene, and
 " Athanasian Creeds, as agreeable thereto.

IN the iv. A&C of the Synod of Cracow tis said (*a*):
“ When some *Arian* Preachers and their Hearers,
“ of their own accord, came to our Synod, and
“ would there discourse of their Opinion ; the
“ Synod, after serious Consideration of those
“ Things, refused Conference and Disputation
“ with them, and made this Decree: Seeing these,
“ who went out from us, continue not in the Do-
“ ctrine of *Christ*, and Faith concerning the *true*
“ *God*, the *Father*, and the *Son*, with the *Holy Spi-*
“ *rit*, and so have not *God* ; and having already
“ been by Conferences and Writings very often
“ admonished by us, and yet pertinaciously con-
“ tinue in their Error, we will have no farther
“ to do with them. So long as they continue to
“ defend their Opinion, we will admit no more
“ of their Disputations, but will shun them and
“ their blasphemous Books, according to the
“ Command of the *Holy Spirit* : least otherwise
“ we seem to shake the Foundation of the Chri-
“ stian Religion, and to call in doubt the most firm
“ Faith concerning *God*, in whose Name we are
“ baptiz'd ; and lest we be Partakers of their evil
“ Deeds, poison'd Doctrines, and Blasphemies a-
“ gainst the Glory of our Lord.

The **B A S I L C O N F E S S I O N** was first exhibited in the Diet at *Ausburgh*, *Ann. 1530.* and so is of the same Date with the famous *Aufburg Confession*. Then five Years after the Reformation of their Church it was Printed, *Anno 1534.* and hath since had several Editions.

1. Artic. *Of the Nature of God.*

“ We believe in *God* the *Father*, in *God* the *Son*, and in *God* the *Holy Ghost*, the *Holy di-*

" vine *Trinity*, three Persons, and one eternal
 " almighty God, as to Essence and Substance,
 " not three Gods. This is proved from many
 " places of the whole Scriptures of the Old and
 " New Testament.

IV. Artic. Of Christ, true God and true Man.

" We believe and constantly confess that *Christ*
 " was made Flesh for us, i. e. this Son of God u-
 " nited to the humane Nature in one Person,
 " was made our Brother, that we by him might
 " be made Partakers of the Heritage of God,
 " *Matth.* i. 21. *Luke* ii. 10. &c. *John* i. 14. *Phil.*
 " ii. 6, 7. *Matth.* vi. 8, 9. *Rom.* viii. 15, 16, 17.
 " *Heb.* ii. 10. They conclude their *Confession*:
 " To the King eternal, incorruptible, im-
 " mortal, invisible, the only wise God, Father,
 " Son, and Holy Spirit, be Honour and Glory
 " for ever, *Amen*.

The **C O N F E S S I O N** of the **G R E E K C H U R C H**, given by *Gennadius Scholarius*, Patriarch of *Constantinople*, to *Mahomet II. Emperor of the Turks*, after his Conquest of that City, &c. *Ann. 1453*. And upon this Demand of his:

Q. W H A T do you Christians believe?

To this the Patriarch answered:

Ans. 1. Cap. " We believe that there is a God, who made all things out of nothing, who is not a Body, nor hath a Body, but lives intellectually, and is the best, most perfect, and most wise Mind, without Composition, without Beginning, and without End, is not included in any place, but is in all Places. These are the Attributes (a) of God, by which he is distinguished from the things that he hath made: and there are others like these.

II. Cap. "HE is wise, and good, and true,
" even Truth itself: whatever Excellencies his
" Creatures have separately, he hath all in an
" higher Manner in himself alone; and those
" Perfections his Creatures have, because he gives
" them to them; and they are good; because he
" is wise, these are wise; because he is true,
" these are true; and after the same Manner in
" the rest, only with this Difference, they are first
" and properly in God, but Creatures have them
" by Communication.

III. Cap. "WE believe that there are in God
" other three *Properties* (a), which are as it were
" the Principles and Fountains of all his other
" Properties (b). And by these three *Properties* God
" eternally lives in himself, and before the World
" was made by him; and by these he made the
" World, and by these he governs it. And these
" three *Properties* we call *three Subsistences*, or *Persons*
" (c). And because these three *Properties* themselves
" do not divide into parts the one, and most sim-
" ple Essence of God, therefore God in these
" three *Properties* is *one God*; and there are not
" three Gods, as some daringly speak. |

VI. Cap. --- "THE Word of God put on hu-
" mane Nature, that as Man he might converse
" with Man; and as the *Word* of God, and
" the Wisdom of God, he might teach Men to
" believe in the only true God, and to live ac-
" cording to the Rule which himself had given:
" and again, that as Man he might set forth his
" own Conversation an Exemplar of his Dec-
" trine, for he himself first lived according to
" that Rule which he gave unto Man; but as
" the *Word* of God, and his Power, he might

(a) ιδειματα. (b) ιδειματα. (c) ρει ταῦτα τὸ τρία ιδειματα ισο-
μέτεμπρ τρισις ιμος δοτις, ηγη τρία ογκωνα.

" be able happily to effect that universal Good
 " which he purposed, because it was impossible
 " that by the Power of Man alone the World
 " should be turn'd to God their Happiness.
 " Thus therefore by his *Word* the almighty and
 " invisible God sow'd the Truth in *Jerusalem*,
 " and by his *Spirit* he enlightened and strength-
 ned his Apostles, that they might sow the
 " Truth even in all the World, thro' the love of
 " God who sent him, and for Love of the Salva-
 tion of the World, after the example of *Jesus*,
 " who according to his Humanity freely died to
 " save the World. Thus we believe *One God in*
 " *Trinity*, the *Father*, *Son*, and *Holy Spirit*, as our
 " Lord *Jesus Christ* hath taught us, because he
 " is true: we believe he is Truth itself.

vii. Cap. " We believe that the *Word* of
 " God, and the Man which that *Word* of God
 " assum'd, is the *Christ*; and that Life of *Christ*
 " in his Flesh, was the Life of more than an
 " Holy Man; the Power of his Wisdom, and
 " of his Works, was the Power of God.

viii. Cap. " We believe that as the Soul and
 " Body of one Man make one Man; so the *Word*
 " of God on the one part, and on the other
 " part Soul and Body: there are always two Na-
 " tures perfectly distinct in one Man; and so the
 " Humanity and the Deity are in Nature per-
 " fectly distinct in one *Christ*, but only in
 " Subsistence and personally they are united: and
 " neither was the *Word* of God chang'd into
 " the Flesh, or into the Soul of *Christ*; nor
 " was the Flesh of *Christ*, or his Soul, chang'd
 " into the *Word* of God; but there was, and is in
 " *Christ*, after that most wonderful Dispensation,
 " the *Word* of God, and the Humanity is Hu-
 " manity

" manity. It was not the Humanity of
" Christ that assumed the Deity, but the Di-
" vinity of the Word of God assumed the Hu-
" mane Nature, in the act of Assumption join-
" ing it with himself. Whatever is in God,
" and of God, is by Nature God, because
" there is no accident in God; and therefore
" the intelligible Word of God we call, and be-
" lieve to be God. And because this Word of
" God was in Christ, therefore we confess Christ
" to be God and Man, viz. Man because of
" his Soul and Body; but God, because of the
" Word of God which is in him.

ix. Cap. " WE believe that the Word of
" God was in Christ, and in the World, and in
" Heaven, and in God the Father; because the
" Word of God is infinite, as God is infinite,
" who begat him--- but he was in God in one
" manner, in Christ in another, and in the World
" in another.

x. Cap.--- THE Goodness of God, and his
" Power, and his Love to Men was more abun-
" dantly magnified by the coming of the Word of
" God himself, who is God, with all his Power
" in Jesus; than when he sent one Grace or
" two into his Prophets, and into one Prophet
" less, and into another greater.

xi. Cap. WE believe that Christ, as to his
" humane Nature, was crucified and died (with
" Consent of his Will) for many and great Be-
" nefits; but the Word of God is neither cru-
" cified, nor dies, nor riseth again; but rather
" himself raised the Dead, as he raised also his
" own Flesh, which he had carried about
" him, &c.

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xiii. Cap. " But why was it necessary that
" the Word of God, who is God, should be in-
" carnate? There are many necessary Reasons
" of this, and when it is needful we are ready
" to give them; but beside those Reasons, these
" severall Things fully perswade us of the truth
" of our Faith.

xiv. Cap. (1). " BECAUSE the Prophets of the
" Jews (whom we also approve) foretold con-
" cerning Jesus, and the Things that he did, and
" what were done in his time, and which his
" Disciples did afterwards by his Power.

XV. Cap. (2.) " Because all the Writings of
" our Faith agree in all Things, by reason that
" the Writers of them had all one Teacher, the
" Grace. [so he calls the Spirit] of God; for
" otherwise they would in some Things have
" disagreed.

XVI. Cap. (3.) " Because Men everywhere,
" with great Earnestness, and many hazards re-
" ceived this Faith, tho' it was new, and
" strange; and not ignorant and unlearned Per-
" sons only, but the prudent and wise; and
" by this the Delusions of the Devil were ut-
" terly confounded.

XVII. Cap. (4) Because this Faith hath no-
" thing in it impossible, nothing contradictory,
" nothing fleshly, but all spiritual; and it is
" the way to bring the Souls of Men to the
" Love of God, and of eternal Life to come.

xviii. Cap. (5). " BECAUSE as many as
" received this Faith, and lived virtuously ac-
" cording to the Rule of Christ, received great
" Gifts from God, and wrought many Miracles,
" in the Name of Jesus, which would not have
" been, were this Faith contrary to the Truth.

xix. Cap. (6). "BECAUSE whatever some speak against this Faith, we can easily and with good Reason solve.

xx. Cap. (7). "BECAUSE Kings, and their chief Governours, for three hundred and eighteen Years, having been worshipers of many Gods and Idolaters, with many Punishments, and Slaughters war'd against this Faith, but could nothing prevail; but the Faith conquer'd, and remains to this time, and when our Lord cometh he shall find it. If this Faith were not from the Will of God, it had easily been destroy'd.

To this our Lord Jesus Christ be Glory, Amen. (a)

THE Confession of Cyril, Patriarch of Constantinople, inscribed, The ORIENTAL CONFESION of the Christian Faith.

"Cyril, Patriarch of Constantinople, to those who are inquisitive to understand concerning the Religion of the Eastern, that is of the Greek Church, what we believe, and what we think of the Articles of the Orthodox Faith, in the Name of all Christians in common, explains this short Confession, that it may be for a Testimony before God and his whole Church, without Dissimulation, and with a good Conscience.

1. Art. "WE believe one true God, almighty, and infinite; three in Persons, Father, Son, and Holy Spirit. The Father unbegotten; the Son begotten of the Father, before all Ages, consubstantial with the Father; the

(a) See this important Confession in Martin Crescius's *Turcogrecia*, Lib. II. inst.

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" Holy Spirit proceeding from the Father by
" the Son, having the same Essence as the Fa-
" ther and the Son. These three Persons in
" one Essence we call the *Sacred Trinity*, al-
" ways to be blessed, glorified, and worship-
" ed by every Creature.

iv. Art. " We believe that this *one God* in
" *three Persons*, *Father*, *Son*, and *Holy Ghost*,
" is the Creator of Things visible and invis-
" ible, &c.

vii. Art. " We believe that the Son of God,
" our Lord *Jesus Christ*, humbled himself, and
" in his Subsistence, or *Person*, took humane Na-
" ture, conceived by the *Holy Ghost*, and was
" made Man, in the Womb of *Mary*, always a
" Virgin, born of her, &c. (a)

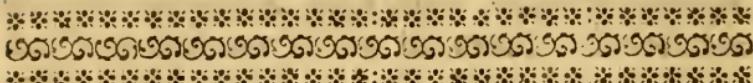
Take only one Passage more cited from Dr. Smith by Mr. Martin, in his *Dissertation on I John v. 7. page 83.* the Words of another Greek Confession, viz. " The *Father*, the *Son*, and
" the *Holy Ghost* are all three of *one* and the
" same *Essence*, according to the Words of the
" Evangelist St. John: *There are three that bear*
" *record in Heaven, the Father, the Word, and*
" *the Holy Ghost, and these three are one.*

(a) Cyril delivered this *Confession*, written by himself in *Latin*, to the Dutch Ambassador at the Turkish Port, Anno 1630. Afterwards he put forth the same in the *Greek Language*, strengthen'd with Authoritys of the Sacred Scripture, and enlarged with the Addition of some Questions. And before the French Ambassador, and others, the Patriarch professed that it was his own, and in that profession of Faith he continued so long as he lived. The same illustriou. Person sent the same to Geneva, to be put forth in Print, that with his Consent and Desire it might be communicated to the Christian World; and that all might be assu'red thereof, he sent the Original written with his own Hand, which all might see who desired it. It was accordingly printed in *Greek and Latin*, at Geneva and Zurich, which is in every ones Hands. Here we were content with the *Latin Edition*.

As to the Northern Churches, Sweden and Denmark, being both *Lutheran*, they follow the *Ausburgh Confession*, of which see before. And Muscovy receiving Christianity from the *Greek Church*, this with it follows the *Athanasian Creed*.

Thus have we gone thro' the Account proposed, from the Body of the *Confessions* of the *Reformed Churches*, with some others occasionally mention'd. From all which we find a Cloud of Witnesses both to the Truth and Importance of this Doctrine of the *Blessed Trinity*: That there are *three Persons* in the *Godhead*, the *Father*, the *Son*, and the *Holy Ghost*, and these three are *one God*, the same in Substance, equal in Power, and Glory. We close this part therefore only with this Reflection: Should there be a falling away from this Profession, we mean as to the Substance of the Doctrine, in whatever Words expressed: should there be a *a denying of the Lord that bought us*, or of the *Holy Spirit*, the Sanctifier, and Comforter; disowning them to be truly and properly by Nature God, of the same Essence, and Eternity as the Father, and with him the one God, not three Gods, or a threefold $\chi\epsilon\nu$, habitude, or consideration of the one Person of the Father: should there be a General defection from the truth to such Errors as these: with too much reason it might be said, the Glory is departed from us, whether *Dissenters*, or of the *Establish'd Church* that hath been counted the Head and great Support of the Protestant Churches. Should we, or they thus fall, those Protestants, whose *Confessions* we have mention'd, yea, and all Christians abroad, must upon their professed Principles renounce us, as not holding the

the Head ; and as to this great and fundamental Article of the *Blessed Trinity*, fallen into a worse Apostacy even than *Rome* itself. But we hope better Things both of theirs and ours, and *Things that accompany Salvation*, though we thus speak.



C H A P. III.

Some Advices relating to the DOCTRINE of the ever Blessed TRINITY.

IT now remains that we recommend a few Things to the Consideration of those, who have their Thoughts exercis'd about these Points; which how generally soever they have been hitherto received, are of late become the unhappy Subject of Dispute.

DID we apprehend this to be a Controversy of little Consequence, they to whom we do more particularly address ourselves, are too well acquainted with our Persons and Circumstances, to imagine we would ever have given them or ourselves any trouble about it.

THEY must needs judge, we think it to be of the greatest Moment, and that nothing could induce us to have taken this Method (sorely against our Inclinations, and those many Arguments that would have engag'd our Silence) did we not find ourselves compell'd to it by so plain and

and urgent a Necessity, as ought to bear down all other Considerations whatsoever; or, if they in the least doubt of this, we can profess seriouſly that so the Case stands.

BEING under this Conviction of Mind, we ought to omit nothing on our Part; that may conduce to the preserving those important Truths, which we have ſo long and ſo peaceably enjoy'd; or that may tend to the guarding againſt Errors, that are not only moſt dangerous in themſelves, but if once entertained muſt unavoidably draw after them a Multitude of others of the like Nature and Tendency.

To what has been already offer'd, we think it our Duty therefore to add the following Things, which as they are of great Weight with us, ſo we hope they will not be wholly disregarded by Those for whom they are more eſpecially deſign'd.

FIRST Head of ADVICE.

WHEN new Notions are vented and propagated, it does very much concern Those, who are inclin'd to tamper with them, to take care they indulge nothing in Themſelves, which may provoke the Holy and Jealous G O D to leave them to a Spirit of Delusion. Every one ſhould think it his Duty, at ſuch a Time more eſpecially, to ſearch his Ways and narrowly to inspect his own Heart.

IT is certain, that whatever be our Notions, an unholie Life is a damning Error in Practice; which (besides what is to be apprehended from the juſt Displeaſure of G O D) will of iſelf ſtrongly diſpoſe Men to Errors in Opinion. We eaſily

ly give into those Sentiments that are pleasing to our corrupt Nature. The Accounts we have of those who first departed from the Faith, show them to have been Persons of no good Life, for tho' they professed to know God, yet *in their Works they deny'd him.* Tit. i. 16. and were Enemies to the *Power of Godliness*, notwithstanding they retain'd the *Form* of it. Tim. iii. 5. It was this made way for the dangerous Errors they fell into. Wherefore those Opinions are justly to be suspected, that are found to take most with Men of a corrupt or vain Conversation.

WE cannot with too sensible a Concern, observe the great Decay of serious Piety there is among us, Religion with most People being dwindle into a lifeless Form, and become the Matter of their Speculation and Talk; but not of their Practice. It must be said to the Honour of our Forefathers, that they took care to Adorn their Profession with a suitable Life, being ordinarily Men of real Holiness and Virtue. Happy were it for us could we support an equal Claim to the like Character! But alas! there is too much Evidence of the contrary. Indeed in Point of Knowledge we have rais'd our Pretensions to a great Height, so as not only to equal All that have gone before us, but to exceed them in Clearness of Conception and Justness of Thought. But if whilst thus we profess ourselves to be wiser than our Forefathers, we shall fall vastly beneath them in all the Instances of holy Conversation and Godliness, it must needs be a very great and inexcusable Reproach upon us.

AND if this should prove to be the Case, will it not afford Ground to doubt of such Pretensions?

ons ? Is it likely GOD should make the clearest and fullest Discoveries of himself to Those, who shall have that least at Heart, which yet we must suppose him principally to intend by so gracious a Vouchsafement ? Our Saviour speaking of the *Mysteries of the Kingdom of Heaven*, gives it as a Rule of Divine Conduct, that *whosoever hath* (that is, makes good Use of his Knowledge) *to him shall be given, and he shall have more abundance, but whosoever hath not* (makes not such use of it) *from him shall be taken away even that he hath.* Matt. xiii. 11, 12. Abused Light is either a woful Presage of Darkness coming on, or an Indication of its being already inflicted. The *Gentiles* had a great Conceit of their Wisdom and Knowledge, and yet at that very time they ran into the foulest Errors. 'Tis said, *They became vain in their Imaginations and their foolish Heart was darkned, professing themselves Wise they became Fools.* Rom. i. 21. If GOD permitted them, even when they thought so well of themselves, to disgrace their Understanding in such a Manner for acting contrary to their natural Light ; have we nothing to apprehend for our Abuse of those infinitely greater Advantages we have by the superadded Light of Revelation ?

WHEN making these Reflections, we dare not pass our Judgment on any Persons further than their own Actions shall evidently Condemn them ; and so far the Gospel allows us to go, which tells us that *by their Fruits we shall know them.* Matt. vii. 20. 'Tis applied there to *false Prophets*, but may be extended farther ; for whatever People are, in regard of their Doctrines whether Sound or Erroneous, 'tis certain They can

never be good Men, who are of a bad Life. And it must be the greatest Aggravation of Sin above all others to profess the Truth and not live under the Influence of it. This has been so much the Case of the present Age, that we fear the Guilt of it is become prevailing, which makes it the less strange, that God should suffer dangerous Errors, like an infectious and wasting Plague, to break out as a righteous Judgment upon us.

SURELY it is an awful and speaking Providence we are under, which loudly calls upon every one to examine himself, and to lay his Sins most deeply to Heart, nor is it enough that we confess them to God, unless we do as Men in good earnest, enter with speed and resolution upon all such Measures as are proper and necessary to rectify what is evidently amiss among us. This seems to be the only Way left to avert the Divine Wrath. Were it once effectually done, and instead of fomenting Disputes about Matters of the most transcendent and awful Nature, did we heartily reform in those Things, that have been too long the common Complaint, but without due care to redress them; 'tis to be hop'd, God would direct us in a Way that should end our Differences, and also prevent the Judgments that otherwise threaten us and are even at the Door.

SECOND Head of ADVICE.

WHAT we would recommend in the next Place, is *earnest Prayer to God the Father of Lights*; that He would mercifully preserve us from all dangerous Doctrines, and guide us into

into the Knowledge of his saving Truth. This must approve itself to All that have any Seriousness left with them, and will be despis'd by none but such as are of an Atheistical Spirit. Prayer is a solemn Ordinance of GOD, a Duty which none have reason to be ashame'd of, and what All, that have any thorough Acquaintance with it, must highly esteem for the Benefit they have found by it.

AND what more promising Method can we take towards the settling of our Minds in relation to the Points in question than this? GOD who best understands his own Nature, is best able to lead us into the certain Knowledge of what He requires to be believ'd concerning Himself. He being infinite and unsearchable (for *who can find out the Almighty to Perfection?* Job xi. 7.) can doubtless if He pleases, propose that to our Faith which is unfathomable to our Reason. But in order to know whether He has done so, we ought previously to all our Inquiries, to seek his Direction and Assistance. In doing this we should be very sincere, and very importunate too, inasmuch as it is not about Matters of indifference, but such as directly concern the *Object of our Worship;* and consequently are of the highest Nature and Moment which must be determin'd, in order to the regulating of our religious Worship and Behaviour: And if through any faulty Byass in us, they be not rightly determin'd, may prove very hurtful if not fatal to us.

WE could never want Motives to this Duty, did we rightly consider and were we duly impress'd with a Sense of the Misery of our Condition by the Fail. What can be more affecting than

those Accounts which the Scriptures give us of it? How great is that Darkness which, like a thick Veil, is spread over the whole *Mind* and *Heart!* *Eph.* iv. 18. How deplorable the Weaknesses which our Faculties have contracted! By reason of which we are so far from *knowing* or *discerning the Things of GOD* in a right and spiritual Manner, that we are not so much as capable of *receiving* them, *1 Cor.* xii. 14. Nor does our Misery lie in a bare *Incapacity* of Nature, but a rooted *Aversion* and *Hattness*, shewing itself in a Way of *Opposition* to such a Degree, as if *Enmity to GOD*, were now the chief and distinguishing Property of the *carnal Mind*. *Rom.* viii. 7. Again, the Heart of Man is set forth as *deceitful above all Things and desperately Wicked*. *Jer.* xvii. 9. Whence it is, that we are easily decoy'd and led into Errors, but not so easily reclaimed from them. And besides all this, we have a subtil Enemy, who is ever watchful and ready to improve the Advantages these give him to play his Artifices upon us, and to make us the officious, tho' unwary Instruments of our own Destruction. He that shall duly consider this as the real Condition of every Man by Nature, and that even by Grace we are not perfectly rid of these Evils, but there are still large Remainders of them in the very Best, must needs see how little Reason he has to trust to himself, but how much to implore the gracious GOD that he (who only can do it) would mercifully conduct him to the saving Knowledge of all necessary Truth.

KING David, tho' he had many Advantages above other private Men, yet thought it his Interest as well as Duty, to make this the Matter of his most humble Supplication. *Show me thy Ways, O LORD, teach me thy Paths, lead me into thy Truth and teach me, &c.* Psal. xxv. 4, 5. We find him making the like Request not less than six and twenty Times in the CXIX. Psalm. To what must so importunate an Address be owing, but the deep Sense he had of his need of GOD to cure his Ignorance, and preserve him from the Treachery of his own Heart? The Apostle Paul pray'd very earnestly for those to whom he wrote his Epistles, That GOD would give them Understanding in all Things. 2 Tim. ii. 7. 'That the Eyes of their Understanding being enlightened, they might know what is the hope of their Calling.' Eph. i. 18. And can we take a better Course for ourselves? Who is there that teacheth like GOD? Job xxxvi. 22. Who at the same time he proposes to us the Objects of our Faith, can heal the distemper'd Faculty and give an Understanding to discern both Good and Evil, Truth and Error, a Blessing which none can bestow but himself.

THIRD Head of ADVICE.

To Prayer we are to join the careful reading and consulting of the Holy Scriptures. We should be very much in the wrong, did we judge, that after Prayer to GOD, we might then very safely commit ourselves, to the single Conduct of our own Reasonings; for thus we should still wander in the Dark: But we must make use of the Help which he hath given us in order

order to assist us in our great Weaknesses, and to supply our vast Defects. We are to take the BIBLE into our Hands and give *diligent heed* to that, *as unto a Light that shineth in a dark Place.* 2 Pet. i. 19. It were a dangerous Fallacy to imagine, that because we have sought the divine Direction, we must thereupon be preserved from Mistakes, altho' we followed no other Light than that of our own Reason. This were a Degree of wild *Enthusiasm*, against which, how much soever some may inveigh, They most certainly come nearest to it, who form their Idea's of GOD purely from within themselves, without the Assistance of his Word, and not they, who regulate their Conceptions of his Nature and Worship altogether by it.

THE Method which he is pleased now to take in revealing his Mind, is a Method the most agreeable to our reasonable Nature that can be. And as this is done on his Part, so that which he expects on ours is, that we be not wanting to ourselves in any thing we are capable of. He hath condescended to favour us with his written W O R D, in which is contain'd all that we need to know, believe, and do in order to our Salvation. And whatever is necessary hereto, he hath deliver'd there with so much intelligible Plainess, that it will be a Man's own Fault if he perceive it not. This Word he hath given and appointed to be the common Rule of every Man's Faith and Practice, who being furnished with natural and moral Capacities is required to *search* into it, John v. 39. and to make use of the Means and Abilities, that are afforded him in Order to find out the Sense of it.

A N D

AND that none might impose upon us, it is made not only the Privilege, but the Duty of every one to judge for himself. But tho' it be so we are diligently to observe, that it is not left absolutely to our Liberty to think and judge as we please. We are no more to put or force a Sense upon the Scriptures, by any preconceived or private Notions of our own, and thereby to make a Faith to ourselves, than others are to do it for us ; but must take them in their own Sense, which is the common Sense in which all are to understand them. And this being (as has been said) in all Things necessary to Salvation sufficiently plain, if a Man shall notwithstanding this fall into Error, it will be no Excuse for him to say, that he apprehended the Scriptures in another Sense than God intended them.

HOWEVER to prevent this, we must beware of being inseparably attach'd to those Notions we have preconceived by the bare and unassisted Light of our natural Reason, but must take Care to regulate these Notions of ours by the Scriptures, and not to govern the Sense of Scripture by them, which were all one with a Man's pretending to correct the Light of the Sun by holding a Candle to it. In order to understand the true Sense of the Scriptures, we must according to Reason and the Practice of all true Protestants hitherto, let them be their own Interpreter, and explain their own Meaning. This we shall do by finding out the Occasion and Design of their several Parts ; the Scope of the Argument that is treated of ; the Connexion of any particular Place with what goes before and after ; the genuine Meaning of the Words

Words by comparing them with other Places and taking them according to the Intention of the Writer in this or that particular Place. And when by observing of these or any other allowed and reasonable Rules of Interpretation, it shall manifestly appear, that such a Proposition or such a Doctrine is taught us, we are bound to believe it, altho' the Doctrine so taught be vastly above and altogether incomprehensible to our Reason. For as the great Chillingworth hath well observ'd. No Demonstration can be stronger than this, *GOD hath said so, and therefore it must be true.*

BESIDES this, we have the Liberty of making use of any further additional Helps, which are afforded us by the Discourses and Writings of those who have purposely treated of these Points, and have made it their study, to show what Scripture Evidence there is on the Side of the commonly received Faith, and to discover the Fallacies of those who have endeavour'd to embarrass and pervert it. And doubtless it is but prudent and just, as well as our Duty not rashly to go over to a new *Faith* before we have calmly and impartially heard, read, and consider'd, what is to be said in vindication of the *Old*. But still in the Use of these, or any other Means, our chief Dependance must be upon GOD, without whose Assistance and Blessing, we are liable and but too prone through the natural Prejudices and Corruptions of our Hearts to fall into Mistakes; which Consideration should ever mind us of our Duty, and make us in all our searches after Truth to be very earnest with GOD, that He would open our Understanding, as He did that of the *Disciples* that we may understand the

the Scriptures, Luke xxiv. 45. and behold the wondrous Things contained in his Law. Psal. cxix. 118.

FOURTH Head of ADVICE.

AND that we may not fail of this great and necessary Blessing, the Principal Duty, that is indispensably requir'd on our Part, is a *Meek and humble Disposition of Mind*, which is the last Thing we shall take the Liberty to recommend in a more particular and especial Manner.

IT is said that *the Meek he will guide in Judgment, and the Meek he will teach his Way.* Psal. xxv. 9. It is twice mentioned, the more to invite our Notice, and affect us with a Sense of its Necessity and Importance. This is the best Preparatory in order to gain a true and right Knowledge of Spiritual Things, and the fittest Temper of Mind to secure our Interest in the Promise. It concerns us therefore to understand wherein it lies, that we may accordingly apply our Endeavours for the obtaining of it.

WE think it proper in the first Place to illustrate it by its Contraries, which, tho' we shall but transiently glance upon, deserve however to be consider'd with all the Deliberation and Seriousness that is possible.

THEY then that are truly meek and humble do avoid, as much as may be, all angry and wrathful Passions, as knowing that *the Wrath of Man worketh not the Righteousness of GOD,* James i. 20. They are not of a proud and hasty, a fierce and furious Spirit, that will bear no Contradiction.

THEY entertain no such fond Conceit of their own Opinions or Reasonings, as shall make them

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despise and run down those, who do not in all Things conceive as they do, and are far from engrossing all Knowledge and all Wisdom to themselves. As if *they were the People, and Wisdom must die with them.* Job xii. 2.

THEY are not of a bold and presuming Temper, and think themselves capable, and affect, to pry into the *secret Things of GOD,* which do not belong to us. Deut. xxix. 29.

THEY are not of a captious and cavilling Humour, and be apt to wrangle about every Thing, and delight to start Difficulties, even where there are none.

THEY are not of such a litigious and stubborn Spirit, as rather then own a Mistake, to maintain an Opposition, tho' all Objections have been fairly answer'd.

THEY are far from taking Delight in setting People at variance, in causing Divisions, or promoting Animosities and Strifes among fellow Christians, but greatly lament and bewail them.

BEING desirous to know the Truth, They do not suffer themselves to be bias'd by any selfish Views. They practice no Deceits. They put on no Masks or false Dresses. They appear not in an outward Shew only of Humility. They make no use of Dissimulations or cunning Arts to cover or palliate their secret Sentiments. They have recourse to no sinister and unfair Methods in propagating their Notions, or bringing those under Discredit and Disreputation that differ from them.

ALL which foremention'd Instances make up the Scripture Account that is given of those, who, in the *Apostolic Times,* did endeavour to pervert the Gospel of Christ. Who instead of being

being meek and humble, were proud Boasters of themselves, heady, high minded, fierce Despisers of those that are good, having a Form of Godliness but denying the Power thereof (a). Elsewhere they are described as *Wolves in Sheep's Cloathing* (b). As those that caused Divisions and Offences contrary to the Doctrine that had been received, and by good Words and fair Speeches deceiving the Hearts of the Simple (c). Using Slights and cunning Craftiness whereby they lay in wait to deceive (d). Creeping into Houses and leading captive silly Women, &c. (e) From all which the primitive Christians were carefully warned and exhorted by the Apostles to turn away, and to avoid them (f).

IN like Manner it is our Duty, not only heedfully to watch against these Evils in ourselves, and to keep at a Distance from such as practice them, but to follow the wholesome Counsel that is given by the Apostles St. Peter and St. James, which is, that laying aside ALL Malice, and ALL Guile, and Hypocrisies, and Envies, and ALL evil Speakings, and ALL Filthiness, and Superfluity of Naughtiness, we do, as new born Babes, (that is, with an harmless and humble Mind) desire the sincere Milk of the Word (g).

AND now, this excellent Temper and Disposition does take place in us; when we are truly sensible of our own Defects, and pay a just Difference to those Gifts and Graces we discern in Others.

WHEN we are tractable and willing to be

(a) Tm. iii. 2. 4. (b) Matth. vii. 15. (c) Rom. xvi. 17, 18
(a) Eph. iv. 14. (e) 2 Tm. iii. 5. (f) Rom. xvi. 17. (g) 1 Pet.
ii. 2. James 1. 21.

instructed, inclin'd to hear what is offered, and lay our selves open to Conviction.

WHEN we are dipassionate, sedate and calm, ready to give every thing its due Weight and Consideration.

WHEN we are candid and sincere, fair and above board, honest and impartial.

WHEN we are peaceable, gentle, and easy to be intreated, taking up with what is reasonable for Satisfaction, - counting it no Dishonour to own our Mistakes, or if it be; are willing to take the Shame of it, and glad to receive the Evidence of Truth from whatever Hand it comes.

WHEN our Spirits are really broken under an abasing Sense of our Sin and Guilt, our Vileness and Misery; being deeply convinced of the absolute need we have of Salvation, and yet the great Obstacles that lie in the Way to it from the extreme Corruption of our Nature and the Malice of the Evil one.

WHEN our chief Solicitude is to know the Truth as it is in Jesus, and in order to that, have our chief Dependance upon God to guide us in our Inquiries after it.

WHEN we reverence his Word above all Things, obey its Counsels, submit to its Authority, silence the Mutterings of Unbelief, and quash the Objections of proud and carnal Reason against its plain Dictates. And, in a Word, when this is made the chief End of all our Inquiries, that we may know the Will of God in order to obey it.

THESE are the Things pointed at in all such Passages of Scripture which direct us to a Concern for our Souls more than any other Thing

Thing, (a) which speak of the Knowledge of Salvation as the *principal Thing* (b). Which direct us to *baste ourselves* (c), and assure us that *God resisteth the Proud, but giveth Grace to the Humble* (d). That he hideth from the *Wise and Prudent*, what he is pleased to reveal to *Babes and Sucklings* (e). Which exhort that if any *Man seem to be wise*, he become a *Fool that he may be wise*, because he that is puffed up and thinketh that he knoweth any thing, the same knoweth nothing yet as he ought to know (f). Which advise us *not to lean to our own Understanding*, but *to acknowledge GOD in all our Ways* (g). and assures us that *he that trusteth his own Heart is a Fool* (h). Which requires us to *speak the Truth in Love* (i), to be swift to hear, slow to Wrath (k) to do nothing through Strife and vain Glory, but in lowliness of Mind to esteem others better than ourselves (l). And finally to cast down Imaginations and every high thing that exalteth itself against the Knowledge of GOD, and to bring into Captivity every thought to the Obedience of CHRIST (m).

A D V A N T A G E S of the foregoing A D V I C E.

In all these Particulars it is our Duty to show the unfeigned Meekness and Humility of our Spirits. These are what the Scriptures largely insist upon and very much inculcate, wherefore we should endeavour by all the Motives of Persuasion to exhort one another to them. And

(a) Matth. xvi. 26. (b) Prov. iv. 7. (c) Matth. xxviii. 12. (d) Jam. iv. 6. (e) Mat. xi. 25. (f) 1 Cor. viii. 1, 2. (g) Pr v. iii. 16. (h) Ibid. xxviii. 26. (i) Eph. iv. 15. (k) Jas. 1. 19. (l) Phil. 3. 3. (m) 2 Cor. x. 5.

certainly

certainly there is nothing of greater Consequence in the present Case, or that would more effectually prepare our Hearts for the Divine Instruction. This Humility as it is the Qualification God requires on our Part; so were we once thoroughly posses'd of it, we should soon perceive its blessed Effects many Ways.

FOR were Men of this meek and humble Spirit, could we practice it in all the Instances that have been mentioned; and more particularly did we shew it in the deepest Concern about the chief Affair our Salvation; were we duly sensible of our lost Condition by Nature, and fully convinced how much depends in Relation to our everlasting Happiness in another World, upon a right Belief of those great Doctrines, which are now disputed; how many Impediments might it remove out of our Way!

ONE would hope it would prove an effectual Means, in the first Place, to deliver those from their *Scepticism* and Indifference, who would feign imagin it to be of no great Moment, which side of the Question is held in the present Controversy, that is, whether they *affirm* the SON and HOLLY SPIRIT to be of the same undivided Nature with the FATHER, or *deny* that they are so, or *suspend* their Belief. And accordingly whether they Worship them as one God, or different in Nature, or (being in doubt) worship they know not what. It is very surprizing, that Things of this Import, should ever be looked upon with such Indifference. But were Men deeply humbled under a right View of their most wretched Condition by reason of Sin, and were they brought under the last degree of Concern

cern to know how they might be saved ; doubtless they would think it of great Moment with regard both to their Comfort here and Safety hereafter, to understand what a *Saviour* and what a *Sanctifier* they have to trust to, and how they ought to demean themseives towards them.

AND as in such a Case these Things would appear to be of no small Consequence, so would they be exceeding wary how they fell into Mistakes about them. They would be very serious in their Inquiries abcut Matters of so solemn a Nature, and very fearful of offending God, to whom alone they must be beholden for the true and saving Knowledge cf them. In treating of these Things they would endeavour to excite the most becoming Awe in their Spirits, and to behave themselves in such a Manner, as should testify the profoud Reverence they have cf the Holy and Infinite Majestiy of God. They are the Unsensible, the Proud, ard the Profare, that make them the Subject of familiar Talk, and bandy them about in common Conversation with a light and vain Mind, to the great Dishonour of Religion and Grief of all good Men : but they that have any becoming Apprehensions of God, that knew the infinite Distance there is between him and them, or have a just Sense of their own Case ; wculd be very cautious how they made bold with the most sacred Mysteries of his iiscrutable Nature, for fear lest his Jealousy being enkindled, he shculd sanctify himself upon them by some sudden and exemplary Tcken of his Displeasure.

BESIDES, were Men's Spirits sufficiently subdued and humbled, wculd it not greatly tend to lessen those Difficulties which now they make such

such a Stir about? 'Tis probable they would not think it so hard a Matter for G o D, whom they acknowledge to be incomprehensible in his Nature, to propose such Things for the Object of their Faith, which are incomprehensible to their Understanding; thereby to try their Faith, their Submission and Obedience. They would not be so ready to explode a Doctrine concerning his infinite Being, because they cannot bring it to the Level of their finite and shallow Capacities, nor would they confidently presume to charge it with Contradictions, and, under Pretence of avoiding them, run themselves into those that are really and palpably so. They would not be so forward in concluding nothing to be true, but what they are able to understand, and thereby exalt (contrary to the Protestant Principle) their own poor Reason above the Divine Revelation, and make That, in effect, and not this, the Standard of Truth and final Determiner of what is right or wrong, true or false.

N A Y, might we not expect, They would judge it a high Degree of Arrogance to pry into those Things, which G o D has conceal'd within himself, as we justly deem those to be very bad Servants, who (tho' it were only out of Curiosity) should attempt to open and look into a Secret, of which, their Master had not entrusted them with the Key. And would they not think it very rude to form Disputes about the sacred Mysteries of our Religion, which in the Nature of Propositions are plainly enough reveal'd, merely because they cannot explain the Manner of them? 'Tis likely, they would judge it highly dishonourable, not to believe what G o D says of himself, unless he show them how it can be so; as it

it would in some Cases be a high Affront to an honest Man, not to believe what he solemnly affirms, unless he demonstrate the Thing to them, or let them see it with their own Eyes. They would more easily trace the fearful Consequences of such a Carriage, and observe how it not only destroys all *Divine Faith*, by leaving nothing to be receiv'd upon the bare *Testimony of God* concerning himself, but opens a wide Door to *Infidelity* and downright *Atheism*. For if we will believe nothing, till all the Difficulties our wanton Minds may start about it are answer'd, we must remain Unbelievers for ever.

As these are the advantageous and salutary Effects, which a meek and humble Temper does naturally tend to produce; so for these Reasons, we cannot but recommend and press it with all the Earnestness that the Case deserves. We are certain that this is the only sure Way of attaining to the Knowledge of the Truth in these Points, not only from the Nature of the Thing, but because it is the Way which God hath expressly instituted for this End, with the Addition of his gracious Promise for our Encouragement. And indeed, without such a Temper as this, we shall have but little Comfort by entring into Disputes; for unless Men can be brought to submit their corrupt and captious Reason to the Authority of God's Word, and acquiesce in his sole *Testimony* concerning these transcendent and sublime Matters, it is not in our Power, nor do we pretend by any other Arguments to convince them. And since we all profess to be seeking Truth, there is no ingenuous or impartial Person can be averse to that, which is the only way of coming at it; especially in this Case, where the Question is of such Moment.

The C A S E Arg'd.

God knows how far it is from our Design to increase the Prejudices of Those we would endeavour to perswade; yet we must be faithful. We are willing to take to Ourselves the Shame of all that Blindness, Vanity, and Deceit we find in our own Hearts, and hope that Those to whom we now apply, will take it as no Reflection, that we think them to have their Share of the same Corruption, it being what is common to Mankind; for which Reason we have all Cause enough to be humble. We would by no Means lessen those valuable Abilities, which God hath bestow'd upon any, but we crave leave to remind them of that saying, *Knowledge puffeth up,* 1 Cor. viii. 1. Great Parts, whether natural or acquir'd, have oft-times prov'd a dangerous Temptation, and the worst Errors have been observ'd to proceed from Men of the most subtil Wit.

THOSE are not always on the surest Side, that have got the Art of Thinking out of the common Way. We may affirm this, in relation to the necessary Articles of our Faith. Here what is most common is most true, for what is necessary to Salvation, God would have believ'd by ALL, and therefore Persons of the greatest Attainments have reason to suspect themselves, when departing from that which has been generally believ'd by Christians of all sorts, a few only (and that but now and then) excepted. And grant that some of Those who espouse the new Notions, are Men of Learning; yet what Pretentions can they make, which others of the contrary Sentiments may not do with equal Justice? What Skill have they in the original Lan-

Languages, which others have not had to as great a Degree? What fair and just Rules of Interpretation have they follow'd, which the other have not done? What Strictness and Impartiality, have the One used in their Inquiries, that cannot (at least with equal Truth) be said of the other?

AND have they no Ground for Suspicion in themselves, when dissenting from the whole Christian Church in Points that have been so often and narrowly examin'd? Which tho' sometimes oppos'd by bold and crafty Men, were never long doubted of, but have been the more establish'd, by how much the greater Fury it is with which they have been attack'd. Has the Catholick Church been all along in an Error about these great Doctrines, or have they hitherto worshiped they knew not what? Then every Christian Temple should have the same Inscription upon it, as was upon the *Athenian Altar.* To THE UNKNOWN GOD, *Acts*, xvii. 23. Then the Apostle was in an Error, when he said, *I know whom I have believed,* 2 Tim. i. 12. Is it the Design of the Scriptures to direct us only in the Manner of worship, and leave People to form Conceptions of the Object as they think proper? Or is it not to give a more distinct Account of the Object, and from thence to shew us how we ought to worship Him? Should they not for Modesty Sake entertain some Jealousy of their Notions, rather than condemn in an unreasonable, as well as uncharitable Manner, the whole Christian World?

ARE they certain they have no Cause of Mistrust; no Ground of Fear on their Part? Not any at all? tho' God hath told us that the Heart of Man is deceitful above all Things, and

desperately Wicked? Are they sure they have no latent Evil in them that might displease the Almighty? Have not learned Men and Ministers their peculiar Temptations? And is not Satan usually more busy with them in relation to these Matters than with others, as knowing how much more it will turn to his Account, if he can but draw them into a Snare? Should they not upon such an Occasion put to Themselves all the close Questions that are proper? For our Part we desire strictly to judge ourselves, nor would we rely wholly upon our own Scrutiny, but beg of God, that he would search us, and know our Hearts, that he would try us and know our Thoughts, and see if there be any wicked Way in us, and lead us in the Way everlasting. Psal. cxxxix. 23. We think it no Breach of Christianity to beseech others to do the like. *Is there not a Cause?* Surely it is a Time of Temptation, and shall we not inquire wherefore God is come to prove us, and that in the very Matters of our Faith?

We have no small Conflict in ourselves to behave aright under this sad Dispensation of Providence. We are assur'd on the one Hand, that God is a jealous God, who trieth the Reins and Heart, keeping a watchful Eye upon us: And wo unto us, if through our Fault the Truth shall suffer and our People be misled by the Slight of Men, and cunning Craftiness. And yet on the other Hand, we must be very cautious lest we transgress those Rules of Charity which the Gospel prescribes. We desire to keep a Conscience void of Offence towards God and towards Men. We are sure it is our Duty to hold fast the faithful Word, Tit. i. 9. To contend earnestly for the Faith, which was once delivered to the Saints, Jud. iii: And CHRIST in his Epistle

stle to the Church in *Pergamos* commends her, that she held fast his Name and had not deny'd his Faith, *Rev. ii. 13.*

OUR Charity then must never be in Prejudice of the Truth. 'Tis certain we are not to judge the hidden Principles and Motives of Men's Hearts, nor are we eagerly to contend with them about Things that have no necessary Connexion with their Salvation, neither are we to determine any thing concerning their final State : But yet if by *Charity* and a *Catholic Spirit*, any shall intend an indolent and careless Temper, that shall leave Men to an unbounded Liberty of Opinion, without making a Difference as to the Doctrines they hold ; we are satisfy'd there is a Snare in it, and that such a Charity can be no way acceptable to God. For this would neither consist with the Zeal we are requir'd to express for those Truths that are essential to our Religion, nor with that unfeigned Love we are bound to shew to the precious Souls of Men.

THE Gospel Charity indeed obliges us to hate no Man's Person, but to manifest a Love to all; but then for this very Cause we ought to testify our Dislike of their dangerous Doctrines, even as Christ himself is said to hate the *Doctrine of the Nicolatians*, *Rev. iii. 15.* For wherein can we express our Love better, than by a faithful Warning them of those Errors, which may otherwise prove fatal to them, and by using our Endeavours to deliver them from the Danger they are in ? We acknowledge that as to the Manner of doing this, our Charity does further oblige us to use all these Methods that are proper in the Case, which are by no means those of *outward Compulsion and Force*, but those of *Argument and Perswasion*, we are to do all with the Spirit

of

of Meekness; but we must not let them alone, or indolently suffer them to go on in any damning Error, for this would be no Charity but rather *a-hating them in our Heart*, *Lev.* xix. 17. And how much is it to be wish'd, that as to all these forementioned particulars, the Parties on both Sides might have their Consciences, bearing them witness that they make it their sincere Endeavour to keep strictly to the Rule.

MOTIVES of PERSUASION.

AND what in all the World would be more pleasing and joyful to us, than to find God prospering our Attempts to the recovering of any among us that are taken with the *new Scheme*, which how plausible soever it may appear has, in our Judgment, a very dangerous Tendency, and the more for that Varnish, which Men of Learning and Wit have put upon it: We are truly concern'd, that such Notions should be broached and propagated *any where*, but it afflicts us in a particular Manner, to find any among ourselves in danger of being infected with them. There are many Considerations to render this exceeding grievous to us, which they must be apprehensive of as well as we; but the greatest Grief of all is to reflect on the Snare they are fallen into, and the dangerous Consequence of it to themselves and others. It would no way become the Friendship we have always professed, nor the Relation we bear to them on a Spiritual Account, did we not express the tenderest Concern on so lamentable an Occasion.

We persuade ourselves, it can hardly be in their Power to imagine we have any Design upon them, but that of their Good. There is no
Temp-

Temptation to move us to the contrary, and we have too great a Regard to the Interest in which, from a pure Principle of Conscience, we are imbarke'd, to do any thing that might weaken or impair it. They know themselves the hearty Respect that has been always paid them, and how ready we have been to minister all the kind Offices that have lain in our Power, to further and comfort them in their Work. If there shall be any Debate, it cannot owe its Rise to personal Pique on our Part, but only to that just and necessary Concern we are bound to have for the most sacred Truths of the Gospel, the Honour of the Redeemer, and the Welfare of their own and other Mens Souls. They are conscious that no Doctrines have by us, and all the *reformed Churches*, been ever reckon'd of greater Importance in the whole Christian Religion, than those that are now disputed, nor any Opinions more dangerous than those that are repugnant to the proper Divinity of our SAVIOUR and that of the HOLY SPIRIT. For which Cause they have all the Reason in the World, to impute these our Endeavours to a Christian and Friendly Design.

We hope they will accept them as such, and therefore we beg leave to intreat them by all the Interest we have ever had in their Esteem and Affection, to beseech them for GOD and their Souls Sake, to receive what we have thus laid before them into their most serious Consideration. We passionately conjure them to do it with all that Calmness and Sedateness of Mind, with that Meekness and Humility of Spirit we have been so free as to recommend to them.

We pray them to reflect on the deplorable Prospect, which a Difference about Points of this Nature must needs open to them and us. For should

should they dissent from us in these Matters, how great a Breach will it in all likelihood cause among us ! For seeing we cannot but think it an essential Duty in our Religion, to worship the Son and Spirit as one God, of the same Substance with the Father, should they judge otherwise and deny them to be so, How will they be able, with any good Conscience, to join with us, when according to their supposed Sentiments, we must be chargeable with the Sin of Idolatry for our so worshipping of God. ? And how shall We on the other Hand be able to join in Worship and Communion with them, that shall refuse that Honour to the Son and Holy Ghost which we believe to be indispensably their Due ? And what must be the Consequence of this, but their separating from us, or our withdrawing from them, were it only upon this Account ; not to mention other Causes, that will necessarily flow from a Difference in such essential and fundamental Points as these ? And will not this greatly sadden our own, and the Hearts of all good People, to see things brought to such a pass ? To observe that comely Band of Union and delightful Harmony, which has so long obtain'd among us, dissolv'd, and broken ? To find that we who were wont to worship God and take sweet Counsel together, that liv'd as Brethren in so much Love and Peace, to divide and separate from one another ? What can be more afflicting !

ADD to this the warm Disputes, which a Dissention about these Things will most probably (if not unavoidably) create. The bitter Strifes it may occasion through human Frailty, and Satan with his Instruments continually blowing the Coals. What a sore Exercise will this prove, to such as are of a christian, meek and peace-

peaceable Spirit? Yea, what a Hindrance to all the more delightfull and profitable Performances of the Ministerial Office? These are Infelicities that are obvious to every One. But when the Corruptions of Men shall be stirred up, their Passions inflam'd, and their Spirits exasperated one against another, who can see to the End of all those Calamities and Miseries which these may be the Causes of? Young and unexperienced Heads for the most Part have little Thought of these Things, but grave and wise Persons cannot think of them without much Grief and Sorrow of Heart.

BESIDES this, what an unexpressible Disturbance will it give to Multitudes of poor People; to observe Those, that should teach them the Way to Heaven, and instruct them in the Knowledge of saving Truth, falling out among Themselves and contending with the greatest Eagerness and Obstinacy about the most essential Points? What a Temptation will this prove to the looser Part? Into what endless Perplexities may it cast the Honest and well Meaning? And how great an Obstruction in general will it be to the Success of the Gospel? Who, that has the Concern of Souls, the Interest of Religion, and the Honour of God at Heart, can reflect on these Things without bitter Anguish of Spirit? Surely these are not Matters lightly to be passed over, God will observe how we carry it under them.

WE can profess in great Truth, that the more we think of these Things, the more disconsolate it makes us. Were Persecution for Righteousness sake what we only dreaded; we should not be without our Support under such a sore Rebuke of Providence; but the Prospect which these give us is so dismal, that it leaves us in a Manner without Comfort, as indeed it deserves to be dreaded more than

any mere outward Sufferings whatsoever. Such Reflections as these, ought they not to excite and justify the utmost Endeavours we can use in putting the speediest Stop that is possible to Evils so destructive and pernicious?

AND can they with whom we have to do, be no way touch'd with these Things? Must it not grieve them to leave our Assemblies, to separate from their old Acquaintance and hearty Friends? Must it not grieve them to see their dear Relatives and Others weeping and lamenting for them? Must it not affect them to behold the sad Divisions and Distractions which this may cause, (if GOD prevent not) to the Discredit and Weakening of that Interest, which hitherto they have thought the best, and durst not desert thro' any Prospect of worldly Advantages, or any Fear of Hardships and Sufferings? Would it not afflict them, were it only to observe the Doubts, the Fears, the Uncertainty of Spirit, the grievous Perturbations which this must cause in the Minds of Others? And to say no more, must it not trouble them, to see none rejoicing but *Infidels* and *Atheists*, who will hereby be tempted more strongly than ever, to think there is nothing at all in Religion, when the *principal Points* of it are call'd in Question, even by those that profess it?

THE serious Consideration of these Things, is enough to move the Heart of any one, and cannot but be a sufficient Warrant not only to us but every Body else to do what in them lies to prevent such unspeakable Mischiefs. No Motives or Arguments should be neglected, no Prayers or Intreaties wanting, no Means omitted that have any Tendency to answer so desirable an End. We do therefore in the most tender and affectionate Manner renew our importunate Requests to these our Friends that they would
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in the Fear of GOD, and with all the Regard that is due to Conscience, observe and follow in the *strictest Manner* those Precautions and Counsels we have humbly offer'd.

We have the greater Reason to hope they will comply with this our Request, because Those, at least, of the Brethren *here*, that incline to favour the *new Scheme*, have not yet (so far as we can learn) fully, openly, and peremptorily declared themselves; but seem rather to be in doubt only about these Matters, tho' we are sorry that by any Methods, whether clandestinely or openly, they should distract the Minds of People with those Doubts of theirs, before they were fully determin'd in their own Minds. How ardently is it to be wish'd that we might still continue to *think and speak the same Things!* We would beseech them therefore in the Words of the inspir'd Apostle, that *if there be any Consolation in Christ, if any Comfort of Love, if any Fellowship of the Spirit, if any Bowels of Mercy, they would fulfill our Joy, in being like-minded, having the same Love and Being of one Accord, of one Mind with us, Phil. ii. 1, 2.*

FOR our Part, might we be so happy as to prevail, we harbour no such ill Will against them, we have no such Aversion or Prejudice to their Persons, that can hinder us, upon their sincere and hearty acknowledging of the Truth, from receiving them again with the most friendly Embraces. We can assure them, that as nothing could hitherto make a Division among us, so that nothing shall do it, save what they make themselves, and that *in the Matters of our G o d.* They cannot be insensible of the Joy that we, and thousands more their Friends, would conceive upon their Return; and should it please G o d to crown these our poor Labours with Success, we will vow all

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the Glory of it to Himself, and he shall inherit the many Praises and Thanksgivings of our Hearts.

B u t if what we have thus attempted shall have no Effect, but on the contrary be rejected and despis'd (which G O D forbid!) tho' it will be to the sore Grief of our Souls, yet we shall have this to reflect upon, as some Matter of Comfort, that we have not been wanting in our Endeavours to reclaim them, that we have afforded them our Assistance, and done it as far as we are able, with all the Temper and Moderation that the Gospel requires, that is consistent with Faithfulness, or that the Importance of the Case will admit. That we have thus far the *answer of a good Conscience*, and must do ourselves the Justice to say that we stand but where we were, That they have left us and the Truth not we them, and they must be answerable for all the sad Consequences that shall ensue upon this unhappy Difference. They have departed from the Doctrine that has been all along receiv'd among us; They have been very much the Occasion of all the Distraction that is in the Minds of poor People; They have disturb'd the Quiet of our Churches; And what We have done has been only in *necessary Defence* of ourselves and the *most important Truths* of our Salvation: nor this, till with great Concern of Heart, we found them many Ways invaded. Should we upon so loud a Call as this, have sat wholly still, we could never have answer'd it to G O D, to his Church, to our own Consciences, to the present and future Generations, but had been justly the Reproach of the whole Christian World, and indeed of all Mankind.

Now to the Father, Son and H o l y Ghost, three Persons, but One only eternal G O D, be Praise and Dominion fir ever and ever. A M E N.

F I N I S,

